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THE UNITARIAN REGISTER

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RELIGION IN RUSSIA: A UNITARIAN'S VIEW
by Kenneth I. Russ

JOHN QUINCY ADAMS AND CIVIL RIGHTS
by Berkeley Blake

A ZOÖLOGIST LOOKS AT RELIGION
by Milton Hildebrand

A TASK FOR 'REVERENT AGNOSTICISM'
by Floyd H. Ross

CBSK

OPEN FORUM

Must religious liberal be 'liberal' otherwise?

To the Register:

As a member of the Unitarian Church of the Larger Fellowship I have, for several years, read the *Register* with interest and varying degrees of agreement and disagreement. I have noted, with approval, the tone of freedom of thought in religious philosophy which characterizes the magazine. I agree wholeheartedly with the emphasis on individualism and the repeated warnings of the dangers of authoritarianism and the present-day trend toward conformity as the particular evil of our times.

I have also noted with growing concern the tendency of the editors to commit the same sin of which they have accused the conformists.

You have repeatedly stressed the importance of the individual's right to think as he pleases without regard for dogma or past pronouncements of authority, yet you continue to commit the fallacy of assuming that one who is "liberal" in religious philosophy is also "liberal" in all other philosophies.

I employ the word *liberal* as it is popularly defined today in modern usage. Without getting into the complicated field of semantics too extensively, one can certainly refute such a use of the term by referring to Webster where I can find my favorite definition of a "liberal" as one "not bound by orthodox tenets or established forms in political or religious philosophy; independent in opinion . . . ."

Because I "conform" to the popular definition of a "liberal" in religion, must I necessarily subscribe to the beliefs of Mrs. Blanshard, who assumes that Unitarians are all in favor of federal aid to education (as resolved by the American Unitarian Association). As a "Mr. Milquetoast" who does fear that "federal aid will mean federal control," I object to the assumption that I am under the influence of the National Association of Manufacturers, the Chamber of Commerce, the Farm Bureau, or that I am being intimidated by any "local business men. . . ."

. . . in a magazine which proclaims individualism and freedom of thought, why not include a column by a "Unitarian in Washington" who may see things in a different light rather than forcing us to seek elsewhere for such information in perhaps more biased periodicals?

Possibly mine is a voice crying in the wilderness but there must be others who also are lost in the forest. — EDWARD C. PORTER, *Bangor, Me.*

WATCH THAT WORDAGE

The *Unitarian Register* regrets that, because of limited space, it can offer no assurance that letters of more than 500 words will be given any consideration for publication in the Open Forum.

Prejudice destroys reason, as our South shows today

To the Register:

The situation in our South today well illustrates the power of prejudice to destroy reason.

I was reared in the South and I am white. Since leaving, many visits to family members have kept me in contact with conditions there.

As a result of experience and observation I am prepared to say that not less than 80 per cent of the people there are firm in the belief that certain physical characteristics, such as pigmentation of the skin, texture of the hair, and the shape of the nose, constitute proof of congenital inferiority.

While they are unable to marshal a jot of factual evidence to support this belief, they cling to it with fanatical tenacity. When human blood is placed in a test tube, the best chemical laboratory in the world is unable to determine the race of the individual from whom the blood was taken.

Some Negroes have earned Ph.D. degrees from some of our best universities in the North. Those Negroes are the intellectual superiors of 90 per cent of the people of the South. When they enter that section of the country, they are told in substance they are not fit to ride in a railroad coach, register in good hotels, or to eat in restaurants catering to white people.

Reference frequently is made to the South as the "Bible belt," meaning a higher proportion of its people believe the Bible is a divinely inspired and an infallible book. The enactment of the anti-evolution law in Tennessee is evidence of that belief.

In the New Testament, Acts 17: 24 and 26, we find these words: "God that made the world and all things therein; seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. . . . And hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointment and the bounds of their habitation." If actions speak louder than words, we must assume they regard these words as rank heresy.—JOHN EVANS, *Pittsburgh, Pa.*

Information is available at headquarters of UFSJ

To the Register:

In the last two issues of the *Register,* Mrs. Paul Blanshard's article has carried the announcement that she is the Unitarian Fellowship for Social Justice Washington representative. It also states that information about UFSJ is available from Mrs. Blanshard.

For the sake of clarity we would appreciate it if in referring to availability of UFSJ information the headquarters address is given, which is No. 16, 133 N. Dithridge St., Pittsburgh 13, Pa., rather than the address of Mrs. Blanshard, whose job is what the title implies, our UFSJ representative in our nation's Capitol.

Interpretive material and answers to inquiries go out daily from headquarters. *Unitarian Action,* a news sheet, is sent to an increasing number of members and chapters monthly. The following regional vice-presidents are a direct contact with their chapters, affiliates, and individual members, too:

Rev. James Hutchinson, 147-54 Ash Avenue, Flushing 55, N. Y.

Rev. Arthur Graham, 128 West Arrow Road, Oak Ridge, Tenn.

Mrs. Robert A. Lawson, 1 Grandview Avenue, Wollaston 70, Mass.

Rev. Albert D'Orlando, 1806 Jefferson Avenue, New Orleans 15, La.

Rev. Gordon Crook, Box 663, Midland, Texas.

Rev. Thomas H. Maloney, Box 358, R. R. 1, Boulder, Colo.

Rev. E. A. Gaede, P.O. Box 24511, Village Station, Los Angeles 24, Cal.

Rev. Aron Gilmartin, 4555 16th Avenue N.E., Seattle 5, Wash.

Rev. Ernest Sommerfeld, formerly Springfield, Mass., now Alexandria, Va.

Rev. Paul B. Henniges, Racine, Wis.

Thank you for inserting this correction.—LOIS MC COLLOCH, *UFSJ President,* Pittsburgh, Pa.

Letter cites Lincoln's speech on race relations

To the Register:

Since, as Unitarians, we are proud of Jefferson and Lincoln, would you dare to print the Lincoln's speach (*sic*) delivered at Columbus, Ohio, September 16, 1859? I think not. Both Jefferson and Lincoln were against slavery and they were also for white supremacy.

In Lincoln's above-mentioned speech Lincoln said, "And inasmuch as they cannot so

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live, while they do remain together there must be the position of superior and inferior, and I as much as any other man, am in favor of having the superior position assigned to the white race."

He also said in that speach, "This is the whole of it; and anything (*sic*) that argues me into his idea of perfect social and political equality with the negro, is but a specious and fantastic arrangements (*sic*) of words, by which a man can prove a horsechestnut to be a chestnut horse."

Why should negro children so dislike their negro schools and negro teachers? — MRS. N. R. HARRINGTON, *Stillwater, Minn.*

Is it 'leftist' to oppose nuclear experiments?

To the Register:

I notice in your issue for April a letter by Kelvin Sproule of Copper Cliff, Ont., complaining about the publicity given to a Unitarian fellowship which had the temerity to ask the U.S.A. military authorities to cease experimenting with nuclear and atomic weapons. Mr. Sproule's objection to the publicity appears to be that it gives Unitarians a "leftist" flavor in the eyes of the public. Rather, would I think, it should give Unitarians a Christian flavor. . . .

Jesus was a man of peace. He taught his disciples not only to love each other, but even their enemies; to resist not evil, but do good to those who persecuted them and despitefully used them. Certainly we could never imagine Jesus having anything to do with atomic weapons, or carrying on nuclear experiments with a view to eventually blowing his enemies into the next world. — A. B. KEMPSTER, *New South Wales.*

Restraint of temperance society is admirable

Editor's Note: The Unitarian Temperance Society in May changed its name to the Unitarian-Universalist Society for Alcohol Education.

To the Register:

In the June issue of the *Register,* Carlyle Meacham objects to the word "temperance" in the name of the Unitarian Temperance Society, implying that the word "teetotalism" should be substituted. If he will consult Webster's dictionary, he will learn that "temperance" may properly be used to describe total abstinence. But this is mere quibbling over words.

The far more cogent argument against the purpose of the society which he quotes from Freya Stark's book is yet not cogent enough to be convincing. . . .

As for Miss Stark's contention that teetotalism is a confession of fear, healthy fear is a necessary part of normal life. The real question is whether we have grounds for healthy fear over the use of alcoholic drink. Anyone who drives a car knows the healthy fear of being involved in an accident as the result of someone's use of intoxicating drink. Anyone who has seen family life wrecked and children's lives ruined because of intoxicating drink cannot help but feel healthy fear.

The approach of moderation instead of total abstinence is unrealistic, according to Alcoholics Anonymous, which has had effective experience with the problems involved. If my own temperance, or teetotalism, if you will, can do anything to help the alcoholic and prevent tragedy, then I feel it is not merely justified, but an obligation to others.

I have heard criticisms of the work of the Unitarian Temperance Society on frequent occasions, but I have never observed that its critics have had much to offer in the nature of a cure for one of the great tragedies of modern times. Is it tolerant and liberal to belittle the work of a group whose good intentions even those who disagree would find difficult to deny? The Unitarian Temperance Society is not objectionably militant in its approach to a serious problem, but has in recent years exercised an admirable restraint. — HERMAN H. GEERTZ, *West Covina, Calif.*

Protest of ballet dancer cover wins indorsement

To the Register:

I should like to indorse a letter one of your subscribers sent to the March *Register* in which she said she considered the cover picture of a little ballet dancer on a previous *Register* inappropriate.

When I was a young minister's wife, I was about to adopt something in my dressing which was somewhat unconventional. My father advised me not to do it saying, "We as Unitarians are obliged to stand up for our principles which are different from those of many other churches; and it is not wise for us to make ourselves conspicuous in minor things." I have never forgotten this sage advice.

I fear that other denominations may have judged us severely for this cover picture. — DOROTHEA ELIOT WILBUR, *Berkeley, Calif.*

Dr. Jack cannot recall a previous incarnation

To the Register:

In a review of my anthology, *The Gandhi Reader,* published in the October issue of *The Unitarian Register,* Hugh Weston says that I lived in South Africa from 1893 to 1914 and there came to know intimately Manilal Gandhi, the son of Mahatma Gandhi. Since I was not born until May 1916, I don't recall a previous existence in South Africa. I did visit the late Manilal Gandhi for a week in the summer of 1952, and talked to him about the work of his father, as I visited the late Devadas Gandhi in India in 1955.—HOMER A. JACK, *Evanston, Ill.*

Admirer expresses sorrow over death of Dr. Davies

To the Register:

I wish to express sorrow at the loss of the beloved minister, Dr. A. Powell Davies. It is indeed a great loss to Unitarianism. Although we did not know him personally, we read his books and articles, which we always admired.—LILLIAN C. BUCK, *National City, Cal.*

THE UNITARIAN REGISTER

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COVER: Legislative committee of the Unitarian Fellowship for Social Justice, meeting in Washington, D.C., to plan UFSJ workshops in March, pauses on Capitol steps. Front (left to right) are Mrs. Paul Douglas, Mrs. John Kendricks, Mrs. Paul Blanshard, and David Williams. At rear: Mrs. Charles W. Tobey and Rev. Ross Weston.

Open Forum 2
Editorials 4
Unitarian Horizons 5
Thoughts for Meditation 6
RELIGION IN RUSSIA: A UNITARIAN'S VIEW: By Kenneth I. Russ . 11
JOHN QUINCY ADAMS AND CIVIL RIGHTS: By Berkeley Blake . . . 13
A ZOÖLOGIST LOOKS AT RELIGION: By Milton Hildebrand 14
A TASK FOR 'REVERENT AGNOSTICISM': By Floyd H. Ross . . . 16
Books and Ideas 18
Behind the News 27
A Unitarian in Washington 29
News of the Unitarian World . . . 7
The Churches 9
The Fellowships 24
The Ministry 24
The Laity 28

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EDITORIALS

Editorials express the opinions of the individual members of the Editorial Board

SCHWEITZER'S REVERENCE FOR LIFE

Love is wonderful. It is a many-splendored thing. But it is neither the whole of life nor the ultimate principle of ethics.

Schweitzer uses his phrase *reverence for life* as about the equivalent of brotherly love. And he says that it is the ultimate moral obligation. It is an *equal* love for all life; for mankind and, beyond humanity, for the lower animals, plants, and even physical objects, all of which are manifestations of the infinite will-to-live, apparently the basic substance of the cosmos. This is a sort of animism or panpsychism.

But, paradoxically, he says that it is not possible to live by the principle of equal concern for all life. He has a pet eagle and he feeds it fish. Without fish it cannot live. He sacrifices the fish to the eagle because, in fact, he loves the eagle more. And he loves his patients more than he loves the crocodiles out in the Ogowé River. If the big lizards were starving, he would not feed his patients to them, though perhaps sometimes the patients have crocodile steak.

The fact that at every step in life he deliberately violates his official principle of morals suggests that it is not correct and that deep down, he himself does not really believe it. He has failed to psychoanalyze his own fundamental subconscious spiritual-ideological motivation.

An adequate ethical theory should be based upon a survey of all man's moral experience. Love is tremendously important in its various forms — romantic, maternal, brotherly, and affection (unequal) for all conscious organisms. But there are other major interests. There is the legitimate selfish ambition to gain recognition, distinction, power, and status in society; there are also desires for health, strength, and longevity (self-preservation), food, sex, knowledge, play, beauty, efficiency, variety, self-respect (a good conscience), security, and harmony within oneself as well as with society.

A man has a moral obligation to attain the highest possible fulfillment in all of those areas of experience because he will be more deeply satisfied in the long run if he does. The good life is long-range individual satisfactory living. It is what fulfills most adequately the basic demands of his individual nature.

The individual is ultimate in ethics, though it is created by society. One's duty to others, from his own point of view, is due to his love and need of them. From their points of view, his duty to them is due to their need of him.

It should be clear that what is most deeply satisfactory in the long run, that is, right, from one person's point of view, might possibly not be most satisfactory in the long run, and not right, from another's point of view.

Schweitzer consciously dismisses this sort of relativism as unworthy of consideration. He says that to take one's own point of view in ethics is arbitrary, which presumably means that it is without rational warrant. But he himself seems to live by this satisfaction-based subjectivism. He sacrifices those he loves and needs less, fish and crocodiles, to those he loves and needs more, eagles and men.

He probably embarked on his African venture because, due to his exceptional love and sympathy for suffering humanity, he thought that a life almost wholly devoted to helping some of the most underprivileged of them would be, in the long run, more satisfactory to him than any one of the possible careers which he might have had in Europe. Doubtless his accomplishments, together with their public recognition, have satisfied him profoundly and have justified his choice.

Subconsciously, Schweitzer seems to accept individual relativism. All people try to live by it, though wicked people are foolish in applying it.

GARDNER WILLIAMS

MUST WE BEHAVE LIKE PAVLOV'S DOGS?

To condition a dog to eat while trapped in a rocket roaring through outer space, to persuade an audience to buy popcorn through "subliminal" appeals, and to "brainwash" a prisoner into political conformity are examples of man's new power to manipulate the brain and nervous system. They are also reminders that modern science offers threats other than physical destruction.

The experiments in conditioned reflexes made at the start of the century by the Russian I. P. Pavlov opened the way for this manipulation. Indeed, the techniques used throughout the Communist world for securing confessions and thought-control stem directly from Pavlov's findings. Among these findings emerge these points: 1) A dog (and apparently a man) breaks down when stresses or conflicts become too great for his nervous system. 2) Fatigue, fever, drugs, and glandular changes accelerate the breakdown. 3) At the point of breakdown a dog's behavior (and apparently a man's) changes and can be altered so that positive responses will replace negative ones or the reverse.

The Pavlov experiments have been useful in explaining and treating many kinds of human disorders, and they have given us new insights into familiar phenomena, such as mass conversions and hypnotic states induced by various primitive cults. Fasting, scourging, and rhythmic movement may hasten these processes, but it is the emotional tension that reduces the prospective convert first to exhaustion and later to the desired change.

Two recent books suggest the dimensions of current thought manipulation. The more widely read, *The Hidden Persuaders*, by Vance Packard, deals with the American "depth men" and "motivational researchers" who are using psychiatric findings in order to boost merchandise. The book merely hints at that ultimate invasion of the mind through split second ads too short for an audience to detect, but long enough to impress the subconscious. The possibilities of this form of "invisible sell" were demonstrated recently to members of the New York press. But the seemingly more innocent forms of "raping the mind" which Packard describes already comprise a multi-million-dollar business.

The Battle for the Mind, by William Sargant, has a broader scope. Starting with Pavlov's experiments, it relates these to phases of modern psychiatry and also to conversion techniques used through the ages, but with especial stress on John Wesley's highly effective ones.

Incidentally, today's big revivalists must tone down these methods since contemporary Americans would be both shocked and amused by the old hell-fire and brimstone threats, as well as by the spectacle of an audience in convulsions. Nevertheless, revivalists still rely on emotional tension created in part by repetition of certain phrases and group singing, but mainly by fear of the after life and hope of quick solace and salvation through conversion.

For better or worse, science has suggested not only ways of covertly affecting men's actions, but a formula for producing rapid, intense, and often permanent mass conversions. In competing with these methods, a religion or a society which appeals mainly to the intellect starts with a formidable handicap.

Therefore, while we welcome knowledge of the physiological changes of the brain and nervous system which we share with other animals, we must not forget that man's unique achievement is his power to reason. If we permit this power to be jeopardized, humanity loses its noblest distinction, along with freedom.

EMILY TAFT DOUGLAS

CHANGE OF ADDRESS

All changes of address should be sent to the Circulation Department, 25 Beacon Street, Boston 8, Massachusetts, at least four weeks before the change is to take effect. Both old and new address should be included. Duplication of issues not received due to lack of proper notice will not be made.

FUND TO AID MUTILATED MAN

Unitarians were represented in the establishment of a "conscience fund" by the Birmingham, Ala., Brotherhood of Clergy recently to assist the rehabilitation of Judge Aaron, Negro handyman who was left brutally mutilated after an unprovoked assault by six masked Ku Klux Klansmen.

Two of six men who faced charges in the attack were convicted in November and court action was pending in the other cases.

Contributions to the fund are being accepted by the Birmingham Brotherhood of Clergy, Box 2284, Birmingham, Ala.

UNITARIAN HORIZONS

'HEAVY WEATHER' AT ATLANTIC CITY

For the third time, at two-year intervals, Unitarians and Universalists met in joint-conference in October at Atlantic City, and once again the good sense of this arrangement was amply demonstrated. The two bodies of delegates are getting to know each other through the give-and-take of actual meetings, with all the inevitable possibilities of misunderstanding and friction that each body is familiar with in its own sessions. It is an educational process, and largely self-education at that.

This year, there were no issues of major importance requiring definite action by the two denominations, meeting jointly and then separately, as was the case at Andover and Detroit. The Joint Commission to Study Merger was not ready to report — and could not be if its difficult assignment were to be carried out wisely. Here and there, a delegate was heard to complain that the delay was unnecessary; but almost everyone appeared to realize that such complaints, while natural, were not well-grounded.

Newspaper headlines spoke of "inching ahead" toward union, or of the "heavy weather" that the hopes of merger were encountering. The overwhelming sentiment seemed — at least to this observer — to accept the slow progress at this particular juncture as normal and by no means discouraging. There are times when "inching" forward is to be accepted in good temper, and "heavy weather" made the best of with good cheer.

Old Clichés Vanishing

One of the best signs that Universalists and Unitarians are really getting to know each other is the disappearance of certain hoary misconceptions that have long been a source of needless anxiety and annoyance. For example, the notion that all Unitarians (or almost all) are coldly rationalistic in their approach to religion. It just isn't true, as anyone who knows any considerable number of Unitarians must frankly admit. Or take the opposite notion, that all Universalists (or almost all) are warm-hearted sentimentalists who are unwilling to face up to the intellectual problems that beset any religious person in the modern world. This just isn't true, either, as anyone who knows a considerable number of Universalists must frankly admit.

No generalizations of this kind can possibly stand up under examination and getting them out of our minds is something devoutly to be desired. At Atlantic City, we all made substantial progress in this direction. Some of the ideas about each other that were inherited from a remote past have become so patently silly that one would have to be an hysterically partisan sectarian to accept them as anything except harmless exhibits from a museum.

As a life-long Unitarian, my mental picture of a Universalist is based upon my recollection of such great figures as Lee McCollester, John Murray Atwood, and Clarence Skinner. I know that not every individual Universalist measures up in every respect to these men, but no sensible person would expect him to. Here is the norm, and that is what matters. Similarly, there must be many Universalists whose conception of a Unitarian is based on their memories of William C. Gannett, Frank C. Doan, and John Haynes Holmes.

Bring these six men together and I would defy anyone to pin a sectarian label on any of them. They had their own individual backgrounds and loyalties, to be sure; but they all belong to a united community of memory and hope. As we get to know each other, it becomes a beloved community.

Practical Problems

Against this kind of background, the practical problems that provide the "heavy weather" our critics are so fond of talking about take their proper place in perspective.

I wish Marion D. Shutter, for 50 years the Universalist minister in Minneapolis and one of the most valiant fighters for a united liberalism in religion, might have been at Atlantic City to hear the reports of progress from the Council of Liberal Churches. I am sure that what would have impressed him was not the heavy weather but its story of steady advance. The ship is on her course; she is proving seaworthy; the crew are competent and hard working; the captain knows his business and has won the respect of all concerned.

If, once in a while, a disgruntled passenger growls a bit, who cares? That is one of the inalienable prerogatives of the kind of independent soul we cherish in our Unitarian and Universalist fellowship.

But in the meantime, the practical problems are being dealt with, one at a time, and with all the skill at our command. The principal area is, of course, the broad field of education, and progress here is being made with most encouraging results. The Division of Education of the Council of Liberal Churches grows more efficient and more sensitive to the needs of our churches with every passing week. Liberal Religious Youth, with its new and highly competent director and a strengthened advisory committee of adults representing both denominations, is going forward to new and greater achievements. The entire program of adult education is once again under skilful leadership. The junior high program is excitingly vital.

All 'round, the picture is heartening, and the problems are yielding to intelligent and determined attack. Best of all, the spirit of everyone in the enterprise is at a high level of enthusiasm.

Inching forward? Heavy weather? Certainly, and we rejoice that both phrases are symptomatic of genuine and happy advance!

F.M.E.

THOUGHTS FOR MEDITATION

Edited by Jacob Trapp

BUDDHISM: AS A MAN THINKETH

Wise men are light-bringers.

Sutta-Nipata

Be ye lamps unto yourselves.
Be ye a refuge to yourselves.
Hold fast to the truth as a lamp.
Hold fast to the truth as a refuge.

Maha-Parinibbana-Sutta

Wise people, after they have listened to the laws, become serene, like a deep, smooth, and still lake.

Dhammapada

Let the Wise Man Guard His Thoughts

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts.

If a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage.

If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

As rain breaks through an ill-thatched house, passion will break through an unreflecting mind.

The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

A careless pilgrim only scatters the dust of his passions more widely.

By vigilance, by earnestness, by restraint and control, the wise man may make for himself an island which no flood can overwhelm.

As a fletcher makes straight his arrow, a wise man makes straight his trembling and unsteady thought, which is difficult to guard, difficult to hold back.

Let the wise man guard his thoughts, for they are difficult to perceive, very artful, and they rush wherever they list! Thoughts well guarded bring happiness.

Dhammapada

The Highest Blessing

To be teachable,
To cultivate the society of the wise;
To give honor where honor is due;
This is the highest blessing.

To know oneself;
To do just and kindly deeds;
To dwell at peace in the land;

This is the highest blessing.
To be self-controlled;
To respect one's calling;
To attain wisdom and skill in work well done;
This is the highest blessing.

To help the needy;
To speak well-chosen words;
To cherish, father, mother, wife, and child;
This is the highest blessing.

To be reverent and humble;
To be contented and grateful;
To heed the great admonitions in all seasons;
This is the highest blessing.

To seek forgiveness for wrong done;
To cease from evil and to do good;
To discern and contemplate the noble truths;
This is the highest blessing.

The invulnerable
Who think on these things and do them
Walk in safety everywhere —
Theirs is the highest blessing.

Sutta-Nipata

Definition of an Outcast

Whosoever is angry and bears hatred,
Whosoever is wicked, deceitful and hypocritical,
Whosoever has embraced the lie,
Let one know him as an outcast.

Whosoever in this world harms living beings,
Whether once or twice born,
In whom there is no compassion,
Let one know him as an outcast.

Whosoever lays siege to villages and towns,
Whosoever destroys men's dwellings
And is feared as an enemy of humankind,
Let one know him as an outcast.

Whosoever repudiates a debt,
Or appropriates by theft what belongs to another,
Or takes what has not been given,
Let one know him as an outcast.

Whosoever, to favor himself or others,
Or for the sake of wealth,
Speaks falsely when testifying as a witness,
Let one know him as an outcast.

Whosoever neglects his parents when old,
Whosoever strikes or by words abuses his close of kin,
Whosoever exalts himself and despises others,
Let one know him as an outcast.

Not by birth does one become an outcast,
Nor by birth does one become a Brahmana;
By deeds one becomes an outcast,
By deeds one becomes a Brahmana.

Sutta-Nipata

The Buddha's Parting Words

Therefore, O brethren,
having made yourselves masters of the
truths I have imparted to you,
practice them,
meditate upon them,
and spread them abroad;
in order that pure religion may last
long and be perpetuated;
In order that it may continue
for the good and the happiness of many,
out of pity for the world,
to the good and the blessing and
the peace of all mankind.

Maha-Parinibbana-Sutta

NEWS OF THE UNITARIAN WORLD

PRESIDENT NAMES NOTED UNITARIAN TO MARSHAL BEST SCIENTIFIC TALENT TO AID UNITED STATES

A nation perturbed at its lag in scientific progress, dramatized by Russia's propulsion of two earth satellites into space within a month, has turned for new leadership to a man who is the head of one of the greatest scientific and educational institutions in the land — and a Unitarian!

Dr. James R. Killian, Jr., 53, president of Massachusetts Institute of Technology, Cambridge, recently became special assistant for science and technology to President Eisenhower. His appointment was announced by the President in a nationally televised address.

The principal objectives of Dr. Killian's program were two-fold:

1. "To marshal the best scientific and engineering judgment and creative talent in the United States and to make it available to the President for the formulation of national policy which involves science and technology," and

2. "To encourage scientific research and education and to strengthen any deficiencies."

Dr. Killian was optimistic, at the outset, about the task. He said in a statement widely quoted in the press:

"The potential for advance is tremendous, and knowing, as I do, the sense of urgency, mission, and dedication in the scientific and engineering community of the United States, I am confident that it can do the job required by the nation and that we can meet any crisis just as the American people always have been able to meet any crisis."

Dr. Killian is a former member of the board of directors of the American Unitarian Association and is chairman of the standing committee of the Unitarian Society of Wellesley Hills, Mass. He is an enthusiastic Unitarian. He once told the *Register:* "I find in Unitarianism the freedom and stimulus to seek a lofty sense of the meaning of life, a sense that is personal and therefore limited. The important thing is to build a faith in a divine power or principle larger than and beyond oneself. For me, Unitarianism contributes most effectively toward this objective. . . ."

Dr. Killian has been president of MIT since 1948. Earlier, he was vice-president, 1945-48; executive vice-president, 1943-45, and executive assistant to the president, 1939-43. Previously he had been editor of *The Technology Review.*

Dr. Killian, a graduate of MIT, has received numerous honorary degrees from other educational institutions, including an LL.D. from Harvard University. Among

Dr. James R. Killian, Jr.

his honors are the President's certificate of merit, 1948; Freedom Foundation Award, 1952; and a certificate of appreciation from the Department of the Army, 1953.

The MIT president served as a member of the President's Advisory Commission on Management, 1950-52; the President's Communications Policy Board, 1950-51; the Science Advisory Commission, ODM, 1951, and as chairman of the Army Science Advisory Panel, 1951.

Dr. Killian was born in Blacksburg, S. C. He married Elizabeth Parks of Asheboro, N. C., in 1929. They have a married daughter and a son.

IARF CONGRESS OUTLINED

Events of the 16th congress of the International Association for Liberal Christianity and Religious Freedom (IARF), August 9 through 13 in Chicago, Ill., have been outlined by the program committee and a list of persons who have accepted invitations to speak and participate in discussions has been announced.

Public meetings will be held each evening. Panel sessions will be conducted the afternoon of August 10 and the mornings of August 11, 12, and 13. A preliminary report of findings will be presented the afternoon of August 11 and a final report the afternoon of August 13.

An IARF business session is scheduled the afternoon of August 12 and a worship service the morning of August 10. Registration and committee meetings will occupy the morning and afternoon of August 9.

Participants will include Rabbi Solomon B. Freehof, D.D., Rodef Shalom Temple, Pittsburgh, Pa.; Hon. U Chan Htoon, justice of the Supreme Court of Burma, Rangoon; Sir Muhammad Zafrulla Khan, International Court of Justice, The Hague, The Netherlands; Rev. Dr. Andre Bouvier, Geneva, Switzerland; Prof. Friedrich Heiler, University of Marburg; Dr. Justin Wroe Nixon, Church Peace Union, New York, N. Y., and Dr. Miroslav Novak, bishop of Prague of the Czechoslovak Church.

The congress will be held on the campus of the University of Chicago. Registration fee is $5. Rooms will be available in university dormitories and hotels, and meals at the university cafeterias.

Registration blanks may be obtained and registrations addressed by writing: 16th Congress, IARF, 25 Beacon Street, Boston 8, Mass.

REGISTER 'BUY BACK' URGED

A suggestion that a group of well-to-do Unitarians set up a fund to "buy back" the *Unitarian Register* in order to give it "its original independence, its self-direction, its ability to comment, criticize, suggest, publish every sort of opinion so it be honest," was made in an editorial in the autumn issue of the *Unitarian Christian.*

The *Unitarian Christian* is published by the Unitarian Christian Fellowship, an independent organization of Unitarians of which Rev. Paul H. Chapman is president. Dr. Charles E. Park is chairman of its editorial board.

Tracing the history of the *Register,* the editorial recalled that "at its founding in 1821, and for the next ensuing 100 years, the *Christian Register* has been . . . a spontaneous and wholly independent enterprise, started by a group of ardent Unitarians to serve as a mouthpiece for any thoughtful person who felt he had a few ideas worth offering to the public at a time of intense feeling and violent discussion. It had nothing to do with the American Unitarian Association — no technical connection whatever with it. But it had everything to do with it of a sympathetic and coöperative nature. It was another separate independent agency working to the same end.

"It felt free to criticize the action and policy of the Association, and sometimes did so. It enjoyed the editorial services of the best minds in our Fellowship. In fact, as an instrument of prompt, honest, fearless, and sometimes stinging self-criticism . . . it has served our cause far more beneficially than we perhaps can imagine."

Now, however, the editorial stated, "the *Register* is no longer an independent organ; it is the property of the American Unitarian Association."

"Our fellowship is pretty thoroughly stirred up by the passage of the resolution

that the word 'Christian' be replaced by the word 'Unitarian' in the name of our denominational periodical," the editorial stated. Such action was taken by delegates to the annual meeting of the American Unitarian Association last May 28.

"There is no technical fault or irregularity," the editorial conceded. "The entire procedure has been sound, solid, and watertight. And technically it has all been done in the daylight of full publicity. . . .

"Our indignation is caused by the introduction of this matter among the resolutions. It is more than a resolution; it is a matter of serious policy. It should have full attention, full deliberation, and virtually unanimous backing. It touches us all deeply, for it tends to put an entirely new complexion, and one that about half of us bitterly resent, upon our common Unitarianism.

"To tuck it in among the resolutions is to introduce it at the most psychologically inopportune moment in the whole [May meetings] week. We are not in the habit of taking the resolutions very seriously. We cannot be blamed if we suspect that someone has deliberately 'slipped over a fast one on us.' "

LAND MANEUVER OPPOSED

The view of the New York Civil Liberties Union that distribution of Lincoln Square Redevelopment Project land to sectarian religious and educational institutions would be unconstitutional was presented recently to the New York, N. Y., board of estimate by Rev. James M. Hutchinson, minister of the First Unitarian Church, Flushing, N. Y.

Mr. Hutchinson was representing the board of directors of the civil liberties organization.

"According to the Committee on Slum Clearance in the publicity so far released," Mr. Hutchinson said, "this Title I project under the national housing law will include, among the many distributions of land for building, sectarian institutions of religion and education, not the least of which is a new campus for Fordham University. . . .

"Ostensibly such an expenditure of public funds would violate the First Amendment to the Constitution of the United States as it has been interpreted by the Supreme Court. Furthermore, it would appear that it would also go contrary to the Constitution of the State of New York."

Quoting Justice Felix Frankfurter's concurring opinion in the so-called McCollum case of 1948, Mr. Hutchinson expressed a conviction that "we have staked the very existence of our country on the faith that complete separation between the state and religion is best for the state and best for religion."

APARTHEID IS PROTESTED

A day of protest against the Union of South Africa's *apartheid* policy was observed internationally December 10 as the result of a "Declaration of Conscience" initiated by the American Committee on Africa.

Rev. Donald Harrington, minister of Community Church of New York, N. Y., is chairman of the committee. A Declaration of Conscience international committee which launched the appeal is headed by Mrs. Franklin D. Roosevelt.

The declaration was signed by 123 leaders in 38 nations representing every inhabited continent.

The signers called upon the government of South Africa "to honor its moral and legal obligations as a signatory to the United Nations charter by honoring the Declaration of Human Rights."

The preamble to the Declaration of Conscience states: "Freedom and human dignity are in grave jeopardy in the Union of South Africa today. The government of that nation continues to extend relentlessly its racist policy of *apartheid* into the economic, educational, religious, and other areas of human life. The countless indignities inflicted on millions of South African people represent a long and tragic reversal of freedom."

The declaration charged that, in violation of the Declaration of Human Rights, the South African government discriminates against all its non-white citizens, denies non-whites equality before the law, prevents many of its citizens from leaving their country, victimizes leaders of all races who oppose *apartheid*, and denies to four-fifths of the nation the right to participate in the governing of the country.

The day of protest was timed to coincide with Human Rights Day.

UFSJ WORKSHOPS SLATED

A national workshop program for religious liberals will be conducted March 10 to 12 in Washington, D. C., under sponsorship of the Unitarian Fellowship for Social Justice.

Emphasis will be upon discussion. Topics include civil rights and integration, federal aid to education, disarmament and nuclear tests, housing, labor legislation to aid migrant workers and other sub-standard wage groups, extension of social security, and church-state relations.

Attendance is expected to include representatives of Unitarian, Universalist, Quak-

STATEMENT OF CLARIFICATION ADOPTED AT ATLANTIC CITY

The following Statement of Clarification, presented by the executive committee of the American Unitarian Association to the AUA General Conference October 26, 1957, at Atlantic City, N. J., was adopted by voice vote:

WHEREAS: The action taken by the Annual Meeting of the Association, on May 28, 1957, to change the name of the official journal from *The Christian Register* to *The Unitarian Register* was seriously misinterpreted by the press, both locally and generally, as representing a repudiation by Unitarians of the Christian origins and traditions which they have held and cherished throughout their history; and

WHEREAS: This action has been regarded by some Unitarians as impairing or infringing upon the right of individual Unitarians and individual churches to determine for themselves the extent and form of their acceptance of the historic Christian tradition;

THEREFORE: This General Conference meeting of the Association, held in Atlantic City, N. J., on October 26, 1957, reaffirms the Statement of Purposes of the Association, as set forth in Article I of the Association's by-laws, and reaffirms the declaratory resolution adopted by the Annual Meeting of the Association on May 25, 1936, and printed as a preamble to the Association's by-laws, which are as follows:

"Section 1. In accordance with its charter, the American Unitarian Association shall 'be devoted to moral, religious, educational and charitable purposes.'

"In accordance with these purposes the American Unitarian Association shall:

(1) Diffuse the knowledge and promote the interests of religion which Jesus taught as love to God and love to man;

(2) Strengthen the churches and fellowships which unite in the Association for more and better work for the Kingdom of God;

(3) Organize new churches and fellowships for the extension of Unitarianism in our own countries and in other lands; and

(4) Encourage sympathy and coöperation among religious liberals at home and abroad.

"Section 2. The Association recognizes that its constituency is congregational in polity and that individual freedom of belief is inherent in the Unitarian tradition. Nothing in these purposes shall be construed as an authoritative test." *(By-Laws of American Unitarian Association)*

"The Association is a voluntary organization of churches and other religious, educational and philanthropic societies, and life members now empowered to vote, uniting themselves in the furtherance of the purposes enumerated in Article I of the Association's By-Laws.

"In thus associating themselves the individual churches and societies abrogate no part of their independent autonomy; neither does the Association have any authority over other conferences or associations of Unitarian churches having lesser geographical scope. The Association is, nevertheless, competent to undertake such functions in behalf of the entire body of associated churches as these churches, by delegates assembled, may from time to time commit to it.

"The Association shall make a biennial review of the whole field of interest common to the Unitarian fellowship in America and shall address general suggestions or special counsel to the churches as a group and to the associated societies in relation to their collective concerns.

"The relation of the Association to other Unitarian societies of general scope is that of a general council. It has responsibility for promoting the unity and harmony of the entire movement, but, until further advised by its experience, will confine itself to recommending to these societies for voluntary adoption such undertakings and methods in their respective fields as it judges to be in the minds of the fellowship." *(Declaratory Resolution adopted May 25, 1936)*

er, Reformed Hebrew, and Ethical Culture groups.

Several speakers are scheduled. Among them will be Senators Paul Douglas of Illinois, Joseph C. Clark of Pennsylvania, and Richard Neuberger of Oregon, and author-lecturer Paul Blanshard.

Opportunities will be provided to see Congress in session and to meet senators and congressmen.

Most workship sessions will be conducted at All Souls' Church (Unitarian).

MINNS LECTURES DIVIDED

The Minns lectures, always heretofore delivered originally at the First Church in Boston, were divided for recent presentation so that three of the six were delivered in the First Unitarian Church of Houston, Texas.

The three Boston lectures were delivered by Dr. Jacob Trapp of the Community Church of Summit, N. J., on three successive Wednesday evenings. The Houston lectures, on the Dead Sea Scrolls, were delivered on three successive evenings by Dr. Duncan Howlett, minister of First Church, Boston.

The late Dr. A. Powell Davies, minister of All Souls' Church (Unitarian), originally had been scheduled to deliver the Houston lectures.

CALL FOR RESOLUTIONS

Resolutions to be submitted to the annual Meeting of the American Unitarian Association in May for action must be received by the Business Committee of the Association no later than February 25, 1958. The Business Committee will meet shortly after that date to select the resolutions that will be submitted to the parish referendum. Each church and fellowship is being urged to participate in the parish referendum.

Resolutions to be considered by the Business Committee have to be submitted under the procedures described in Article VI, Section 4, Subsection (c) of the By-laws of the American Unitarian Association. This Section reads:

"Who may submit resolutions. In the ordinary course, no resolution shall be presented at any meeting of the Association unless it is submitted by an organization which is a member of the Association or by an officer, a committee, or the Board of Directors of the Association, or by a petition signed by not less than twenty-five members of a particular Unitarian church or fellowship which is a member of the Association.

"Resolutions submitted by member organizations must include a certification by the secretary or clerk of such organization that, in accordance with the by-laws or procedures of the organization, such resolution is offered by and in the name of the organization. Resolutions presented by petitions as aforesaid shall state the name of the church or fellowship to which the proponents belong and shall include a certification from the secretary or clerk of the organization that the proponents are members in good standing."

PROCTOR ACADEMY ADDITION COMPLETED: A $207,000 addition (above) to Maxwell Savage Hall at Proctor Academy, Andover, Mass., recently was completed. It contains an auditorium seating 235 persons, five classrooms, and a lobby. The auditorium has a projection booth and Cinemascope screen.

PROCTOR DEDICATES ADDITION

Dr. Ernest W. Kuebler, director of the Division of Education, Council of Liberal Churches, presented the principal address at the recent dedication ceremony of a new $207,000 auditorium and classroom addition at Proctor Academy, Unitarian-affiliated boys school at Andover, N. H.

Dr. Kuebler's address emphasized the need for liberally trained individuals to answer the demands on education — not only for scientifically trained personnel, but also for well-rounded individuals.

The addition completes Maxwell Savage Hall, the school's principal classroom and administration building, named for the late Rev. Maxwell Savage, minister from 1919 to 1946 of the First Unitarian Church of Worcester, Mass., and one-time president of the Proctor board of trustees. The new structure adds five classrooms, a lobby, and an auditorium to the original building.

The auditorium has been named in honor of Judge Bert E. Holland, Unitarian of Jamaica Plain, Boston, Mass. Judge Holland was a member of the class of 1888 and served as a Proctor trustee for 20 years.

The dedication ceremony also featured talks by Lyle Farrell, headmaster of Proctor Academy; Leon Cangiano, president of the board of trustees; Whitfield Johnson, partner of Judge Holland in the law firm of Holland and Johnson, and Earle C. Batchelder, Proctor alumni secretary and chairman of the fund-raising drive.

THE CHURCHES

A 'MODEL ADMINISTRATION'

The "model administration" of the Second Church in Boston, Unitarian, was the subject of a recent article published in *The City Church,* organ of the Department of Urban Church, National Council of Churches

Author of the article is Dr. David F. Cox, director of the Department of Research and Strategy for the Massachusetts Council of Churches. Dr. Cox is a Methodist minister.

Because of heavy population tournover in its apartment-house neighborhood, Dr. Cox wrote, Second Church "engages in a sort of continual 'crash program' to present the church to the public and enlist new members."

"The distinctive feature," he continued, "lies not so much in use of unusual methods as in vigorous and consistent use of certain sound, fairly well-known methods."

First contacts are made through a guest book, a "street survey," a listing arrangement with real estate brokers and building managers, and church members who function as goodwill ambassadors. The church also operates a strong public relations program.

Guest book signers are mailed a letter introducing them to the church and receive the church calendar for four weeks. Each then receives a card on which he may indicate whether he wishes to remain on the mailing list. About 20 per cent indicate continuing interest.

The "street survey" consists of a visit to every apartment on three streets annually in which the caller tells prospective members about Second Church.

The church maintains a list of persons needing apartments, from which real estate men occasionally obtain customers. In return, names of prospects are supplied.

"Proud of their church as they are," Dr. Cox wrote, members themselves "are a productive source of new people."

The public relations program includes advertising — more than $1,200 is spent annually on advertisments in one newspaper — and brochures, as well as the Sunday morning bulletin.

The staff includes, in addition to the minister, an associate minister, a minister to students, and a youth director. There are one full-time and one part-time secretaries. Paid workers include the music director, several choir members and Sunday school teachers, and the sexton.

All members of the ministerial staff keep regular office hours and staff meetings are held weekly. Careful records are kept of all staff activities.

Second Church has about 500 members and a total constituency of about 735 families. There are 391 members who have joined since January 1, 1950, and remain on the rolls.

Rev. Clayton Brooks Hale has been minister of the church since that date. In October, he announced his acceptance of a call to the First Church (Federated) in Belfast, Maine, effective last December 31.

COUNSELING PLAN LEGAL?

Legality of a plan to establish religious counseling offices for a Protestant, a Catholic, and a Jewish chaplain at the State College for Teachers, Albany, N. Y., has been questioned by the First Unitarian Church of Albany.

The question was raised in a letter from Randall L. Thompson, chairman of the church's social action committee, to Dr. William S. Carlson, president of the State University. A copy also went to Dr. James E. Allen, state education commissioner.

The letter asked clarification of the plan, suggested that it might be contrary to state law, and contended that the use of public facilities by sectarian religious organizations would violate the doctrine of separation of church and state.

In addition, "there is some fear in our membership," the letter stated, "that such use might lead in the future to the exercise of pressures upon the college which would lessen the climate of academic freedom and the spirit of inquiry presently available at State College."

The letter stated that the church's minister, Rev. James Madison Barr, had learned of the plan in a conversation with Dr. Evan R. Collins, president of the college. The *Knickerbocker News*, Albany, quoted a college spokesman as saying that Dr. Collins "expected somebody to object."

PUBLICITY STIRS OUTBURST

Publicity for activities at the Unitarian Church of Tacoma, Wash., recently drew a protest from a Tacoma Presbyterian minister who reminded the religious editor of the Tacoma *News Tribune* that "we spend far more for advertisting than any other one or two churches perhaps in the city."

The letter noted that a carbon copy had been prepared for dispatch to the newspaper's advertising department.

The religious editor is a member of the Unitarian church.

The protest apparently resulted from display of news stories concerning a visit to Tacoma by H. Talbot Pearson, executive director of the Unitarian Laymen's League, and a regional Liberal Religious Youth conference.

Text of the letter:

"I would like to register with you an observation which has been noticed by some of my business men and I am confident by a great many others. I believe some of my men have spoken to you about this before. It pertains to the large amount of free publicity given from time to time, last Saturday two large columns, to a church organization which is hardly recognized among established churches and is highly questionable in its philosophy known as Universalism. True, they pay for a puny ad carefully placed on other than the church page.

"As you know we spend far more for advertising than any other one or two churches perhaps in the city and yet while you have been good to us from time to time we are conscious of the limited publicity that is given to us on other special occasions when

(Continued on page 23)

REPORT OF THE BOARD OF DIRECTORS

The Board of Directors of the American Unitarian Association met in Atlantic City on October 26, 1957, following the meeting of the General Conference.

Among the many items of business acted upon was the appointment of the Rev. Paul F. Harris, Jr., to be minister of the Unitarian Church of the Larger Fellowship to succeed the Rev. Richard B. Gibbs, whose duties as head of the Church Extension Department made it necessary for him to resign as minister of the UCLF.

Under the President's report, Dr. Eliot mentioned that he had received several letters from people who were disturbed over the action of the 1957 Annual Meeting in changing the name of the denominational journal. He expressed hope that the action of the General Conference in adopting the "Statement of Clarification" would reassure such people that the change in name of the *Register* had in no way changed the purposes of the Association as stated in Article I of the By-laws.

Another item under the President's report was the appointment of the following members of the Beacon Press Corporation to serve a one-year term: Walter D. Kring, Abram T. Collier, Willard Putnam, Edward C. Bursk, Edgar Gemmell, Howard M. Jones, C. Chester Lane, Leon M. Little, and Carl Olson.

Upon recommendation of the Church Extension Department Committee, the Unitarian Fellowship of Topeka, Kansas, was received into membership; and the application for membership of the Universalist-Unitarian Fellowship of Kokomo, Indiana, was approved but referred to the Executive Committee for final action.

The Extension Committee reported that the Minister-at-Large program of the Department was under way and that the Rev. Grant A. Butler had started work at Bloomington, Indiana, where he will be minister of the Fellowship there for a period of a few months. It was also reported that the Rev. Charles A. Wing was going to Little Rock, Arkansas, for the Extension Department to be minister of the Fellowship there for several months.

Reporting on the Fellowship program, the Extension Committee stated that (as of October) there were thirty-six fellowships with forty or more families and that twenty-nine of these groups will probably be ready for church status in the near future.

The Department of Ministry Committee reported that from February through September twenty-four ministers had been granted fellowship in the Association and that fifty-seven ministers had been settled in churches.

Mention was made of the retirement of the Rev. Raymond B. Johnson as head of the Department of the Ministry and of the appointment of the new director, the Rev. Leon C. Fay, who started his duties on October 1. The Committee reported briefly on the problems of ministerial recruitment and announced a new pamphlet on recruitment that has been issued by a joint Universalist-Unitarian Committee.

The Committee of the Department of World Churches reported on the work of the department and announced that a special committee had been set up to study the problem of finding ways of providing direct help to Unitarians in foreign countries during periods of crisis such as the Hungarian uprising.

The Committee further reported on its contributions toward the restoration of the Servetus Memorial at Geneva and toward the work of Dr. Pioli in Italy.

The Advisory Committee of the Division of Publications reported on the publishing work of the denomination and pointed out the great need for working capital to carry on a denominational publishing enterprise. The Committee also reported on the problem of internal public relations in the denomination. Upon recommendation of the Committee, the Board voted to approve the appointment of the Rev. Walter D. Kring, Kenneth A. Wells, and the Rev. Dale DeWitt with Mr. Thomas Bledsoe, ex officio, to be a committee to study this problem and to report to the Board what might be done to improve this phase of the Division's work.

A special report from the Joint Youth Activities Committee, the adult advisory committee for LRY, outlined the organization and function of the Committee. The report was referred to the Executive Committee for action.

The College Centers Committee reported on its activities and described two grants made for experimental programs — one at the University of Illinois and the other at Cornell.

Under business referred to the Board from the General Conference, the Board voted to instruct the present Development Fund Committee to continue in office and to authorize the Executive Committee of the Association to appropriate such funds as are necessary to hire a director for the Development Fund program.

The report of the Commission on Planning and Review, which had been referred to the Board by the General Conference, was discussed. The Board voted to table recommendation number one of the report which called for the establishment of a Commission of Appraisal and to refer the other recommendations to the organizations mentioned in the recommendations.

Before closing, the Board stood for a moment of silence in tribute to the late A. Powell Davies.

WALTER DONALD KRING, *Secretary*

VIEWS OF THE UNITARIAN WORLD

Religion in Russia: a Unitarian's view

Anti-religious indoctrination appears to have permanent effects, though churches open

By KENNETH I. RUSS

A builder and lawyer by trade and a teacher "by avocation," Kenneth I. Russ is an active member of the Unitarian Church of Evanston, Ill. He is on the faculty of Lake Forest College, chairman of the board of American Development Co., and a senior member of the law firm of Berke, Russ, Rawson & Brandzel.

"You call a good thing by a bad word." Nina Sidorova, a Russian *Intourist* interpreter was speaking. Nina, my wife, and I were in the "Museum of the History of Religion" in Leningrad. Nina had asked if we believed in God. We had told her our own Unitarian concept of God. The quotation was her response.

The words *God* and *religion* are anathema to the average Soviet citizen. Few Americans realize that today we are dealing with a third generation under Communist regimes. From the beginning the government savagely combatted the church. Priests and church leaders were exiled or killed, church property was confiscated, and the practice of religion was prohibited and ridiculed.

Marx's inflammatory declaration, "Religion is the opiate of the people," is still the polestar of official Soviet policy on religion, but there has been a material easing of restrictions on its practice. Whether this will help the churches or the people is doubtful. Three generations of anti-religious indoctrination has had its effect.

The indoctrination continues. With a few exceptions, all Soviet children attend state schools. In every state school there are anti-religious classes. Teachers hammer home to their pupils that there is no God, that religion is a superstition, and that devotion to the state and to the party is the only true faith. Barring a few monasteries, there are no private schools where religion may be taught. There are no Sunday schools or church schools.

Adults as well as children visit anti-religious museums, officially known as Museums of the History of Religion. Here again, as in school, they are impressed with the evils done in the name of religion. God is derided, his disciples are laughed at, and his followers are ridiculed.

As might be suspected, it is not easy for a guest of the Soviet Union to visit one of these museums, or, for that matter, many churches. They are not included in the itineraries of *Intourist*, the only official and the only travel agency. There are no maps, directories, or telephone books available to foreigners. The guides are reluctant to allow any deviation from the prearranged tours for fear of criticism from their superiors. As long as nothing different is done, they are safe from censure. This philosophy is prevalent throughout the Soviet Union and in many fields.

We discussed this aspect of the Russian people with a graduate student of Moscow University, who was a member of the Communist party. He gave us some unusual advice. "With us," he said, "you must be firm." We followed his counsel with excellent results, and thereafter we visited several anti-religious museums.

These museums are housed in former cathedrals, dramatically emphasizing the substitution of anti-religion for religion. The displays are tremendously effective. In the center of the Leningrad museum is a huge statue of a peasant woman and an infant with a massive cross bearing down upon her back.

Display cases contain original articles of religious torture, including spiked wristlets, a spring contraption for cracking teeth, thumb screws, face brands, a device to flood the lungs, and a hunger mask with a perforated nose through which the tortured could inhale the odors of food while being starved. For those with more robust stomachs, there is a chamber of horrors in the basement of the cathedral where the use of these and other items is vividly portrayed with lifelike figures.

Inside Leningrad Anti-Religious Museum

There are panels on Greek mythology, Judaism, and Christianity to show that the ideas of Christ and the resurrection were adopted from myth. French enamels depict unsavory activities of monks. One example caricatures an overstuffed monk being bitten by the starving population. Another portrays a sly monk selling such items as tears, hair, and mother's milk of the madonna. There are paintings of drinking and wenching in the monasteries.

An oil pictures a wistful nun wasting her beauty and life in a convent. Joan of Arc is shown as she is burned at the stake in the name of God. The pope is pictured blessing a cannon. A German shell casing from World War I is displayed with the inscription, "With God for King and Fatherland."

Adults and children both inspect these exhibits with interest. Experienced guides explain the various items and the crowd seems very sympathetic. One man told me not to look at the portrait of Christ but to look at the people. A woman told her child not to touch the religious objects, with a motion indicating they might be contaminated.

It is neither practicable nor fashionable to be religious in the Soviet Union. The Russian elite are, of course, the two million members of the Communist party. There is no admission to the party for anyone professing a religion. In addition, if a Soviet citizen is a member of a religious group, his passport must so indicate. Since it is constantly being examined, his religious affiliation becomes generally known.

Once it was illegal to worship in church or synagogue. Today it is legal but Communist youth are taught that religious devotion is unworthy of them. Most Russians today regard religious people as mere simpletons. At one time they considered them untrustworthy as well. These changes reflect a modification in government attitude.

Is the Communist party relenting in its militant atheism? Probably not. Not long ago, Party Secretary Khrushchev said, "Religion is still the opiate of the people but we are strong now and not afraid of it." The *Great Soviet Encyclopedia* still summarizes the aim of Soviet education as "to put an emphasis on atheist and international education."

The government and the people have become more relaxed about religion. This appears in the acceptance of humor about it. The Russian citizen is dead serious about serious matters. Only when fear is removed is he willing to laugh.

A guide in Kharkov told us of an examination where a student was asked, "What is God?" He answered, "God is a prejudice of the middle classes." The teacher said, "Well, you have passed." The student said, "Thank God."

Later in the day the same guide sneezed and I said, "God bless you, if you will pardon the expression." She roared with laughter.

Old-time orthodoxy eradicated but liberal religion may have a future

A student on a Don-Lenin canal boat related a current story about Khrushchev's visit to Moscow University. In a class on anti-religion, the secretary asked one of the students who wrote the Bible. The student fearfully exclaimed, "I didn't!" Khrushchev called the teacher to task and asked that he rectify the situation and report back. Next week the teacher reported that everything was now O.K. Khrushchev asked, "What happened?" The teacher said, "He now admits that he did write it."

Before World War II few churches were open. We were told that in some instances secret worship services were held in graveyards. Since World War II, the government has permitted additional churches to open and visitors can see some church buildings under repair. It is difficult to obtain the necessary materials and the work must be done by church members on their own time.

There does not appear to be any great demand by the people for additional religious facilities. In most of the churches, attendance is largely confined to the very old and the very young. At the weekday services about 90 per cent of the congregations are women, most of them elderly. Many infants rest in the arms of their grandmothers. There are a few small boys and girls.

Sunday services are better attended and have an average of perhaps 25 per cent men, including some soldiers. The Soviet change from a six-day calendar week to a seven-day calendar week, with Sunday the usual day of rest, should have helped the churches. Apparently, however, it has made little difference.

Sunday is the popular shopping day in the cities. All shops are open, and many a Soviet family spends much of the day standing in line for goods and services. Sunday is also the only day when many Russian parents see their young children who are boarded at government or factory schools while the parents work.

Most of the churches still operating are of the Greek Orthodox faith. In Kiev, the Vodimirisko Cathedral was closed at the time of the Russian Revolution; the Germans reopened it in World War II and the Soviets permitted it to remain open when they recaptured Kiev. Services are fairly well attended. The Sophia Cathedral in Kiev is being restored for its historical interest. Another large cathedral in the same city, however, had been closed and the crosses removed.

Many small church buildings in Moscow and Leningrad have been permanently converted into rooming houses. This is not surprising. As is commonly known, housing facilities in the Soviet Union are extremely limited. Even with a huge building program, it will be decades before most Russian families have an apartment of their own.

Some of the small churches are kept open as a curiosity. Near Moscow University, on Lenin Hills, a small church is visited occasionally by the students, though not for prayer. When we visited the church, several coeds from the university walked into an area of the church prohibited to women. The girls laughed at the shouts of the church attendant that they were defiling a sacred place.

Interior of Leningrad Cathedral

Other than the Greek Orthodox churches, there are few open in the Soviet Union. The Armenian Roman Catholic Church in Rhostov is operating and there are several Protestant churches and Jewish synagogues in the principal cities. In Leningrad, there are a total of 14 churches open in a city of more than 3,000,000 population. Compare this with 59 churches in Evanston, Ill., with a population of 75,000.

In a recent article, Mrs. Eleanor Roosevelt stated that she was told there were 500,000 Baptists in the Soviet Union and that the number was increasing by 15,000 to 20,000 a year. This information may be exaggerated. In almost four weeks in the Soviet Union, my wife and I met one avowed Russian Baptist. This occurred at the new dam above Stalingrad. He was an elderly peasant, and he asked us to send his regards to the Baptists in the United States.

We saw no evidence of substantial religious revival in Russia. The people in the cities for the most part appear disinterested in religion. In the rural sections, however, much of the oldtime religion remains. Until recently, many children in the villages and on the farms were not going to school in spite of national laws. In many cases schools were not available. For decades after the revolution, therefore, religious traditions were kept intact.

Even the large collective farms still have a small church for each village. With government-enforced schooling for village and farm children, however, attendance has fallen off and is now largely limited to the older people. In the homes of the collective farmers, we saw religious icons in each room.

The government permits a few monasteries to operate but with the greatest difficulty. There is a walled-in monastery about 45 miles from Moscow. We visited it on a sacred holiday. There were numerous services and processions attended by a huge crowd — but again, mostly composed of elderly women.

In Kiev itself, there is a monastery with catacombs. The bones and bodies of the saints are attired in expensive raiment and there are a large number of attractive underground chapels. Everything is kept in excellent condition. On the facade of the catacombs appears this quotation from Lenin: "There are no miracles in history or nature."

It is possible in the Soviet Union for a Communist quotation to co-exist with a monastery. Forty years after the revolution, Russia is still a land of contradictions. In spite of the ruthless anti-religious campaigns of the earlier Communist regimes, many items of religious significance have been permitted to remain. In Leningrad, St. Isaac's Square still retains that name. In Moscow's Palace Square, there is a statue on top of a pillar with a figure holding a cross. In Yalta's museum, foot-high letters proclaim. "Happiness Comes Only From God." In Kiev's River Park, there is a statue of Vladimir Monomach, founder of Christianity in Kiev. These are only the more obvious examples.

The Soviets make use of religion and religious symbols for propaganda among their own citizens and to further their foreign policies. Some of their techniques are subtle, others are obvious. For example, nowhere in Russia did we find beggars except in the vicinity of churches and monasteries. On one occasion, I took a picture of a beggar on the steps of a church in Kharkov. Our guide protested; she feared the picture would be displayed in America as typical of Russia. I promised to identify the beggar as a "church beggar."

Last summer one of the Russian delegates to the Tokyo conference for the elimination of atomic and hydrogen bomb tests was none other than a Greek Orthodox priest in all of his religious robes. Let the world see that in the Soviet Union the practice of religion is permitted!

In foreign policy, the Middle East has recently become of prime importance to the Russians. Their newspapers have gone so far as to comment favorably on pictures of Moslem pilgrims returning from Mecca. This new attitude has been accompanied by an upturn in official anti-Semitism. The government's discouragement of Israeli celebrations at the Moscow Youth Festival and the arrest of an Israeli embassy attaché in Moscow are among the recent indications of this.

In the United States, anti-Semitism is contrary to public policy but is privately practiced or condoned by at least a portion of the citizenry. In the Soviet Union, the people do not seem guilty of anti-Semitism, even though the government is.

We met a Russian high school teacher in Leningrad who showed us his passport. A Russian word somewhere in meaning between "religion" and "race" required the necessary information. The teacher and both his parents were avowed atheists, yet his passport identified him as a Jew.

Historically, official treatment of Russian Jews worsened sharply after 1948, reaching a climax in 1951 with the Stalin "Jewish doctors' plot." This plot was later repudiated by the Soviet government. After Stalin's death, official anti-Semitism abated somewhat until the recent pro-Moslem Middle East policy. The government has not allowed a Jewish community to spring up in any area. Jews have been dispersed, and many have immigrated.

Why has the attack on religion been so emphatic and sustained? We do not know.

(Continued on page 22)

John Quincy Adams and civil rights

Famed Unitarian's crusade against 'gag rule' aided final defeat of slavery cause

By BERKELEY BLAKE

The struggle over racial integration in the public schools of Little Rock, Ark., and the sending of federal troops to enforce a decree of a United States district court to that end are modern echoes of a controversy that had its roots in the constitutional convention of 1787. This controversy threatened the integrity of the Union time and again and finally erupted in the flames of the Civil War. It was a conflict over the true nature of the Union and — perhaps in larger part — over the evil institution of human slavery.

From the beginning such men as George Washington, Alexander Hamilton, and Chief Justice Marshall insisted that the United States was a nation, not a mere federation, and that its laws, constitutional and congressional, as interpreted by its courts, were binding upon the several states no matter whether they approved. From the beginning such men as Thomas Jefferson and Patrick Henry took the opposite position, that several states had not surrendered their sovereignty and independence, but had simply loaned these to the federal government and could recall them in whole or in part at any time by so simple a step as refusing to recognize the binding effect of a federal statute or court decision. This was and still is known as the doctrine of nullification.

Nationhood vs. nullification

The policy of nationhood is represented in the present controversy by President Eisenhower and that of nullification by Gov. Orval Faubus and those other southern spokesmen who see the enforcement of federal law by armed force as an invasion of the rights and the liberties of sovereign states. To them should be added Senator Bricker of Ohio, who by constitutional amendment would give the states the power to nullify treaties negotiated by the executive branch of the government and ratified, as the Constitution requires, by the Senate.

I did not plan to dwell on the question of integration and its background in history. But the almost unequaled years of service which John Quincy Adams rendered his country during his long life so highlighted the dangerous actions of Governor Faubus that I could not refrain.

John Quincy's services, like those of his father, had none of the dramatic qualities that seem to be necessary for popularity. They were of the solid, foundation-building kind that do not attract the casual observer, though without them the structure of our nation could not have withstood the revolutionary social chances that have swept over it during the last century and a half.

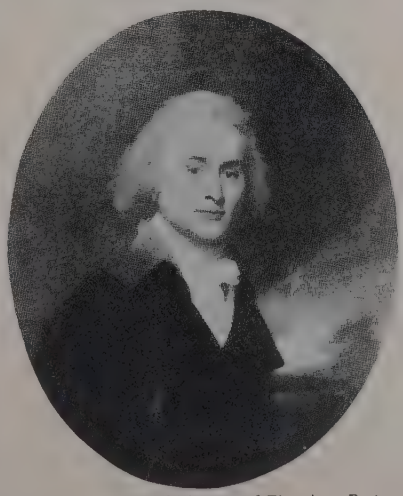
In a very real sense, young Adams' service to his country began when as a boy of 10 he sailed for France with his father, leaving the other children at home with their capable and patriotic mother, Abigail. This was in February 1778. For all practical purposes he remained in Europe until 1785, when he returned alone to prepare for Harvard College. He remained home through college and early years of practicing law.

Berkeley B. Blake has been minister of the Unitarian church in Santa Barbara, Cal., since 1933. He is a member of the advisory committee of the Register.

In 1794, when he was 27, Adams was back in Europe in the diplomatic service of his country, under appointment by President Washington. With Jefferson's coming to power in 1801, he again returned home and served a term as United States senator from Massachusetts.

In 1809, he was back in Europe as American ambassador to Russia under President Madison. He remained there through the War of 1812, and was one of the commissioners who negotiated the Treaty of Ghent that ended that war. He then was appointed ambassador to Great Britain. In 1817 the newly-inaugurated President, James Monroe, brought him home to be his secretary of state, an office which he held for eight years. He then succeeded Monroe as President, to be defeated at the end of his first term and retired to private life.

John Quincy Adams did not remain in retirement long. Within a year or two, he took a step unprecedented for an ex-President before or since by becoming a candidate, albeit an unavowed candidate, for a seat in the lower house of Congress. He did not raise a finger in support of his candidacy, yet he was elected by a handsome majority. In the diary which he had kept unfailingly for years, he wrote these words: "My election as President of the United States was not half so gratifying to my inmost soul. No election or appointment conferred upon me ever gave me so much pleasure."[1]



Courtesy of Museum of Fine Arts, Boston

John Quincy Adams

Czars and revolutionaries

At the time of his election to the House, Adams was 63 years old. Much of his life had been spent abroad. The slavery question scarcely had touched it. The nature of the "Union of the States," however, had been almost central in his thinking and acting. As a diplomat, secretary of state, and President, his great concern had been with *national* interests.

With czars and prime ministers, with French revolutionaries and Prussian conservatives, his great concern had been advancing the interests of his nation among the nations of the world. He had labored with rare skill and good fortune to bring the War of 1812 to a successful conclusion diplomatically despite serious military reverses. He had succeeded in confining Spain below what is now the northern boundary of California and Great Britain above what is now the Canadian border, with Russia well to the north, thus opening a corridor for the realization of his dream of the United States as one nation, indivisible, spanning the continent from sea to sea.

The preservation of the Union remained a passion with Adams to the end of his days. Alongside it, a second passion began to burgeon while he was secretary of state, a passion for freedom, not alone for his freedom, but for the freedom of those whose bondage he came to see and feel to be a national anachronism and disgrace—the Negro slaves of the South.

It is difficult for us who live in these years of the 20th century to appreciate the hold which slavery had on American political, economic, social, and religious life a century ago. Even when it was recognized for the gross, cancerous evil that it was, it was considered by most Americans to be an evil that could not be escaped. Like war, illness, and all the other components that enter into the problem of evil, slavery was to be lived with.

'My conscience presses me on'

John Quincy Adams refused to advocate abolition except by constitutional amendment. As his constituents returned the aging statesman to Congress, biennium after biennium, slavery became an increasingly desperate issue. The friends of slavery, united by the strong bonds of self-interest, were a powerful pressure-group. As early as 1841, Adams lamented, "The world, the flesh, and all the devils are arrayed against any man who now in this North American Union shall dare to join the standard of Almighty God to put down the African slave trade, and what can I, upon the verge of my 74th birthday, with a shaking hand, a darkening eye, a drowsy brain, and with all my faculties dropping from me one by one, as the teeth are dropping from my head

(Continued on page 20)

[1] *John Quincy Adams and the Union*, by Samuel Flagg Bemis, Alfred A. Knopf, N. Y., 1956, p. 210.

A zoölogist looks at religion

Study of jungle, embryo, stars brings vital perspective on man and the cosmos

By MILTON HILDEBRAND

This is the first of an intermittent series of articles on the religion of Unitarians in various walks of life. Dr. Milton Hildebrand is an associate professor in the department of zoölogy at the University of California in Davis. This article is adapted from talks before two fellowships.

In most of the religious creeds of our culture, God is considered to be a force that is supernatural, controlling, benevolent, and personal.

Similarly, there are three aspects to the meaning of religion. First, it involves belief or faith in such a divine force or spirit. Second, it recognizes a relationship between God and the individual through communion, revelation, prayer, or service. God can influence the individual, and the individual can influence God to the advantage of the individual. Through this relationship, religion contributes to the morality of the individual.

'You believe as I do'

When an acquaintance with whom I do not wish to argue asks my religion, I say that I am a Unitarian. When a friend whose ideas I respect asks my religion, I say that — following these definitions — I am a godless man and have no religion.

When I have talked with such friends — men and women affiliated with the more liberal groups of several churches — none ever has said, "Why, I believe as you do, so I too am without religion." No, coining a definition of God to fit his own beliefs and letting his contemplation of such a God be his religion, each has said, "Milton, you believe as I do, therefore you are also religious."

The important thing seems to be that each of us has convictions against which to measure his conduct, and goals toward which he strives for peace, happiness, and personal satisfaction. Since each of us benefits by keeping his standards, his goals, his sources of inspiration before him, we can strengthen ourselves and each other by sharing certain of our beliefs.

I shall develop several word pictures that grow out of my experiences, and tell you some of the thoughts that each has given me. They do not present a complete philosophy; I have selected episodes that made, I thought, the best telling, because, although they are not original, my experiencing of them has been, and few people have found the opportunity to duplicate more than one of them.

Alone in a cloud forest

Years ago, on a quiet afternoon, I climbed alone up a steep, narrow trail that took me suddenly into a tropical cloud forest. High overhead, great trees formed a canopy so close that, although the sun made little halos among the leaves, it rarely penetrated to the forest floor.

Cacti hung from high branches like green, knotted ropes, their blooms forming colored tassels. Massive vines festooned from branch to branch. Tree trunks were hidden by epiphytic orchids, red-centered bromeliads, lacy ferns. On the ground moss-covered logs blended in smooth curves with the ground cover of dainty flowers, red berries, and lush herbs.

Little chocolate-colored squirrels asked me urgent questions. A chachalaca screeched and clamored away overhead; quetzals flew slowly by; toucans clicked their huge bills at me.

In the late afternoon, wisps of fog stole into the jungle revealing the sun's slanting beams; then, as clouds settled, the trees lost their color and became gray ghosts, and water dripped from every twig.

At night, the clouds crept stealthily away again, leaving the forest very wet and very dark. I had prepared a bed of tree fern fronds in the cavity of a great rotten stump, and I crawled in like a diurnal animal to sleep. Several times I interrupted my rest to come out and listen to the night sounds: the sudden hoot of a nearby owl, the peculiar buzzing cry of the bassariscus that seems to come from everywhere and yet from nowhere.

Wilderness

In the morning, I was up in time to hear the birds awake and see form and then color return to the jungle. Little curls of steam rose from sun-spotted branches and the squirrels resumed their interrogation.

As I found my way down the trail and out of the forest, I felt good inside — a warm, full feeling I have known many times. I felt it on the summit of the *Grossglockner* when the wind beat my jacket and frosted my eyebrows, and breaks in the hurrying clouds revealed rugged peaks extending into the distance like a frothy sea — snow banners tearing from their summits.

I felt it on a moonlit night when I trudged among artemisia and creosote bushes on a California desert, a warm gentle breeze in my hair, hearing a kit fox bark beyond a sand dune, and watching busy kangaroo rats and pocket mice.

I felt it when, as a boy, I lay on my back, nearly hidden in azaleas and ferns, to look up at slowly-swaying redwoods and listen to the quiet rustle of their high branches.

A sense of worth-whileness

It is a feeling of well-being, of exhilaration; it gives a sense of the worth-whileness of living, of the importance of little things that are right and the unimportance of little things that are wrong.

One feels that there is something fine and unique in man, for only he can react in this way to such experiences; yet, that his strength is not only in his capacity to appreciate, but also in his recognition that he could not create or improve on these sources of the inspiration of which he has need.

Experiences of other kinds (music, drama, poetry, worship) provide to some the same subtle feelings, but they give me a mere dram when I would drink deeply.

My way is to search for the experience alone, or in company of a few like-minded friends or loved ones. I do not look in a city garden or wayside meadow, but go where beauty and grandeur are all about me. It helps to absorb the scene through as many senses as possible, and to seek motion or change: smell the salt spray, listen to the pounding surf, see the reflected sunset colors, follow the breaking combers, sense the changing mood. Finally, I give the potion time to work; I don't hurry.

The genes are in control

Through the lenses of a microscope I have seen the living fertilized egg of a mammal: a sphere of jelly the size of the smallest prick of a needle, and without visible differentiation.

In the nucleus of this magic cell are particles which will control development as a board of directors governs the activities of a corporation. The processes to be controlled are too numerous to count, and each proceeds in a dozen or more discrete steps. Every step is under the direct supervision of a subcommittee of our board of directors

— some 30 genes, each with an important vote.

The cell sap of the egg also has committees, though with somewhat lesser authority. They may not act without approval from the genes, but they can influence decisions and sometimes veto or delay potential activities of the nucleus.

The intrigue, lobbying, influence, power politics, and busy-bodying that goes on in this embryo is fantastically complex — and it is still a single cell!

Let it divide and grow. The daughter cells begin to move past one another in predictable streams. The busy board of directors causes new chemicals to form in certain areas that modify development in adjacent regions.

Thus the organizing chemical produced in a tissue that will form the first skeletal support of the embryo diffuses into an overlying membrane, causing it to roll up into a tube and become the precursor of the central nervous system. Loose, star-shaped cells in the head cause the forward part of this tube to become the five regions of the brain. An outgrowth from one of these tells the adjacent skin (by chemical messenger) to convert itself into the lens of the eye and sink below the surface. The lens, in its turn, requires that neighboring cells transform into the cornea of the eye. Thus the developmental time table is maintained as one event triggers another in orderly progression.

Nerve fibers feel their way

There are many other developmental mechanisms. The chemical attraction of certain cells causes them to aggregate in prescribed patterns; chemical repulsion of others accomplishes their even dispersal in the body. Surface coats with variable elasticity make embryos change shape, as a child's balloon bulges where the rubber becomes thin. Nerve fibers feel their way along oriented strands of protein as blind men might grope along narrow corridors.

Organs form and organ systems are established. The tiny human heart begins to beat four weeks after conception when the embryo is no longer than the diameter of a pencil. The heart is then a straight tube pushing one stream of blood into vessels

Astronomy

found only in the adults of fishes. In but three more weeks, without missing a beat, it will have changed into a four-chambered muscle pumping two separate streams of blood.

Soon a miniature of its parents, the fetus grows as it awaits the event of birth, when, in a few brief minutes, five of the largest vessels in its body will become functionless, its heart will pump according to a new plan, its kidney will receive the signal to function, and the lungs will take over from the less efficient placenta.

The fertilized egg required only nourishment, and a place to grow, and it has done this! I find nothing more fascinating, more challenging, more incredible than this drama.

Among my acquaintances are scientists who hold that the affairs of man concern only man, and the affairs of the stars concern only physics, but that in the seed there must be more than man or physics can know. Here, if only here, they would say, is something beyond man's mind.

I do not believe this is so. It is inconceivable to me that at the present rate of learning the fundamental questions will not one day be answered. In the meantime, to take refuge from the unknown by declaring it beyond our knowledge is false comfort; it is an unnecessary and premature doctrine; it is an encumbrance to further inquiry. It takes more strength to hold a hypothesis than a faith, for the ability to doubt calmly — to be uncertain yet serene — takes inward confidence and maturity.

It would be unpleasant to anticipate that the story of the development of a new life could become a commonplace — a catalog of mathematical expressions and chemical shorthand, but this does not trouble me. When the mystery has gone, the wonder will remain. This wonder, then as now, will engender not only intellectual stimulation, but also amazement and aesthetic satisfaction in a process at once so complicated, so detailed, and so orderly.

From virus to protein

By passing an electrical discharge through an atmosphere duplicating that which covered the earth when life began, scientists have synthesized several amino acids from small inorganic molecules. Other investigators recently have combined amino acids to synthesize nucleic acids, including the all important desoxyribonucleic acid of the genes. Active viruses have now been dismembered into inert nucleic acids and proteins, and these recombined to form active viruses again. Finally, viruses possess several of the attributes of living organisms.

The chance that any one of these, and other necessary steps in the creation of life, would occur spontaneously at a given time and place is infinitesimal, yet the chances that they would occur sometime, someplace, are equally great. The engrossing problem of the origin of life has passed from the theologian to the biochemist.

How did man evolve from the first life — from something like a blue-green alga but more simple? It is truly a long story! It traces back from Australopithecus and monkeys' uncles to little insectivores and nocturnal reptiles; from armor-plated amphibians to stalk-finned fishes, spineless placoderms, finless agnaths; behind these, blind filter-feeders, and long-gone ancestors of starfishes.

Details are less clear as we go back; there are some gaps. Completely told, the story has many chapters and a complicated plot, but it is well understood and is documented by overwhelming and compelling evidence.

What force has guided evolution? As the water behind a dam constantly tries to escape and spread through the valley, so living things constantly try to increase their numbers. A biologist with a flare for mathematics has calculated that if a single couple of house flies and all their progeny could reproduce under optimum conditions for one year, there would be as many flies as there are electrons in the universe. He might have overlooked a fly or counted an electron twice, but the reproductive potential of all living things is enormous.

The dice are loaded

The dam that holds these floods in check is absence of sustained optimum conditions. Which individuals survive is largely a matter of chance, but the dice are slightly loaded. Those variants in a population that are best adapted to live a particular kind of life in a particular environment will win more throws, will tend to survive a little longer, to have more young ones, which,

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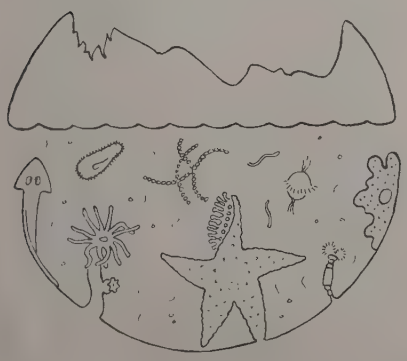
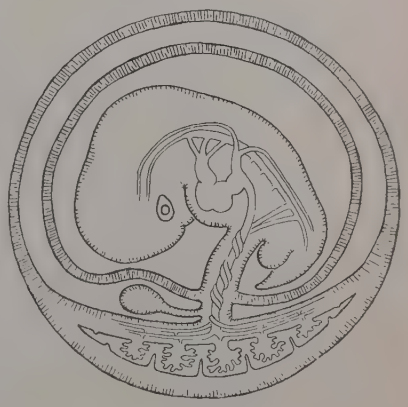


Evolution



Embryology

A task for 'reverent agnosticism'

Approaching world community demands exploration, reappraisal of religious concepts

By FLOYD H. ROSS

Floyd H. Ross is professor of world religions at the University of Southern California. He is the author of several books, including Questions That Matter Most, *published by Beacon Press. This article is a slightly-abridged version of the address prepared by Dr. Ross for the recent Joint Biennial Conference in Atlantic City, N. J.*

H. L. Mencken, in his *Treatise on the Gods,* quotes an unnamed wit as saying, "Unitarianism is not a kind of Christianity at all, but simply a mattress for skeptical Christians to fall on." Any world community worth having will not emerge from a group of persons who have taken a theological prat-fall on a non-theological mattress. Nor will a significant community of persons emerge from unexamined negations whose roots lie in the reactions of delayed adolescence. All profound negations have their roots in some basic intuitive affirmations about the meaning of life, the universe, and man's place in it.

Leaders of religious liberalism have always refused to be overawed by the theologically mysterious, especially when it was just a mask for sloppy thinking or premature conclusions. But our danger today is that we shall allow liberalism in religion to be equated with the sociology of religion or a purely descriptive-hortatory approach to the problems of living. People like Mr. Kinsey and Mr. Gallup belong among the minor prophets, I submit, not among the major ones.

Mature religion binds threads

A mature religion seeks to bind together into a meaningful, dynamic whole all of the diverse threads that enter into the ebb and flow of life. When religion is equated with any one department of life, be it in the so-called "practical" field (like political action, ethical endeavors, churchmanship) or in the "impractical" field (theology, philosophy, metaphysics), the pattern of human life is distorted.

All human activity is two-dimensional at least. Just as we speak of the psychosomatic organism, so should we learn to recognize a qualitative aspect to every quantitative event. There is an outer and an inner world of experience. There is the apparent and there is the hidden. Human consciousness seems to stand on the borderline between objectivity and subjectivity.

Just because the sciences can grasp only the quantitative side of experience must not lead us to close our eyes to the non-quantitative aspects. The danger, as Whitehead has pointed out, is in dogmatic thought from which neither science nor religion is immune. Think of the so-called liberals who have "sworn off" believing in the *obiter dicta* of Mt. Sinai only to accept the *obiter dicta* of the scientists. What is called for is a more imaginative skepticism and a perennial willingness to disbelieve our most cherished beliefs.

Avoiding arbitrary preconceptions and the dangers of dogmatic thought (including the "dogma" that all other dogmas but my own are somehow immature or fatuous) is a preliminary step toward world community which all clans or tribes need to take. But let us turn to the more specifically religious and theological implications of our theme.

Man's capacity for symbolic transformation seems to be his most unique gift. It sets him apart from all other animal species. Animals can respond to signs, such as the whistle which means "come" to the dog or the bell which means "food" to the properly conditioned cat. A sign or signal is related to the thing to which it refers in a fixed way, as Cassirer points out. But a symbol belongs to the world of meaning. It evokes shades of meanings and of values in many diverse ways, and always points on to a transcendent dimension of meaning which is yet to be appropriated.[1]

We must not underestimate the significance of symbols and rituals — even the traditional ones that liberals sometimes are inclined to reject rather violently — which operate at the deep levels of the human *pshyche.* The modern revaluation of the world of myth and symbol, growing out of the explorations of some schools of depth psychology, is a move in the right direction.

Modern man cannot live without myths, symbols, and rituals any more than primitive man could. But neither can modern man live with the old explanations. The old explanations and the priesthoods who tend to defend them can be rigorously attacked without our having to pretend that we have banished myth and symbol, or have moved beyond the point where they still operate in us in the depths. One does not have to "believe" in the myth of the "blood atonement" to be objectively concerned over why this kind of myth has been accepted for thousands of years in many widely varying patterns (of which the Christian version is only one).

Myth is that which is "timelessly" true in a psychological sense. It is apparently related to the deepest structures in the human psyche about which we still know little. Myth is related profoundly to the human search for meaning. The amulets and seals of ancient Mohenjo-Daro with the Mother Goddess and sex symbols, the temple carvings of India, the theological myths of Taoism, Buddhism, Hinduism, Christianity are some of the significant data which the student of religion must expose himself to sympathetically. All of these can tell us something about man's search for orientation, for meaning, for purpose.

The concept of "original sin," the myths of the dying and rising god (including the Christian variation on this ancient theme), the ransom theory, the belief in demons, and angels — all of these make up a kind of giant Rorschach ("ink-blot") test which awaits our decipherment.

Early man lived in and through his "projections" without knowing that they were projections. He assumed the gods and spirits were really "out there" in grottoes, trees, high mountains, rivers. He did not know they were the "ejects" (or projected images) from himself, the giant projecting machine.

When man sees these projections for what they are, as it were "withdrawing" them into himself, he has already substituted another set of projections. The strict Marxist is a good illustration of this: for the outgrown myth with its immanent God that is also transcendent, who reveals his will to an elite who are the guardians of a divine book, is substituted a new myth of the "dialectic" that works in, through and yet above history, a new elite who "possess" the truth and are the infallible interpreters of that truth, a new vision — the classless society on earth in place of the Heavenly Jerusalem, a new savior — the proletariat in theory, the "strong man" in practice, a new myth of progress and the withering away of the state with its police powers, a secular substitute for the operations of the Holy Ghost in Christian orthodoxy; etc.

Older rituals are replaced

The older rituals, which may have become obsessive-compulsive, are replaced by secular versions; the older compulsion to make the sign of the cross may be replaced by a new complusion to bring about the revolution by force with no concern about the number of heads that may have to be cracked. Indeed, one of the most devastating things about this modern secular myth, modeled after a purely patriarchal pattern, is that its irrational components are unrecognized as such by its most ardent defenders. Also, since it is a myth along strictly patriarchal lines, we find none of the softening effects associated with the feminine component in the traditional myths (whether that of Mariolatry in Roman Catholic Christianity, or the tenderness motif associated with the worship of the Mother Goddess in Shaktism, Shaivism, or Vaishnavism in India).

No man lives without projections, i. e. images, symbols, exploratory concepts arising from the unconscious, instinctive side of the psyche. Many great scientists have reported that their first "hunch" (which they subsequently sought to verify through careful research techniques) came "out of the blue." These heuristic hunches, intimations, symbols which are later cast as ideas and hypotheses to be tested, arise in the artist, the poet, the scientist in ways that we cannot yet analyze. It is quite probable that they arise out of the organism's innate striving toward larger meanings. In any event, there is no evidence that man would be man without projections. What we need, then, is not the withdrawal of all projections, but *better projections.*

[1] Cf. Ernst Cassirer, *An Essay on Man,* pp. 50, 51, 56; Suzanne Langer, *Philosophy in a New Key.*

Religious liberals should rediscover importance of theological inquiry

The Jungian concept of the "self" has apparently become for many people in our time a new symbol around which life has begun to take on added meaning. And this is only one type of illustration of what is probably taking place under many forms and guises, either in the arts, the sciences, or the social sciences. Many new "Christ symbols" are being born in our time, let us hope; and, like the traditional Christ child, the greatest of these will be virgin-born, *i.e.* there will be no immediately available rational explanation of how or why they emerged.

Man desires meaning in life and he desires this intensely with his nonrational component as well as his rational. The intensity with which a person seeks for something is no proof that that which he seeks is validly sought. On the other hand, we should not draw the opposite conclusion, that because we desire something intensely, therefore it is *not* capable of validation or realization. It is not unreasonable to assume that man's life can have real meaning of a rich qualitative sort; but there is no evidence, either from the history of religions or from the psychological clinic, that this sense of meaning can ever be handed to man on a silver platter. *It must be sought;* and I am suggesting it must be sought just as much in the non-rational aspects of man's experience as in the rational.

Old gods dead for us

As liberals, most of us must admit that the old gods are already dead *for us.* We do not intend to mourn their passing. Like the faces of our ancestors in the old family Bible, let us study them both with sympathy and with that spirit of attached-detachment that real humor reflects. Let us also recognize that the mythological god-making process is still going on in us and through us; that for the old rituals we have substituted new ones which may or may not prove to be always more adequate. (Is our modern method of trying to produce rain through "cloud-seeding" *absolutely* different from the Hopi snake-dance method of producing rain, or is it only *relatively* different? Are we in a position to be absolutely sure of our answer?

The element which was so often lacking in the earlier "science of religion" was an intuitive sensitivity to the inner dynamics of both myth and ritual. The rebellion of our grandparents' generation against the irrational in religion contained, itself, a strong component of the irrational but in unrecognized form.

We must explore differences

There is another important area to be explored if the peoples of the East and the West are to engage in a significant religious dialogue that goes beyond mere pleasantries. We must learn to recognize *differences of emphases* and try to gain more precise understanding of the dynamics of the differences.

The problems of educating even a minority in each nation of the world to some understanding of the complexities of finding meaningful community in the midst of significant diversities are tremendous, almost staggering. There must be many continuing discussions of differences that matter, discussions carried on in all seriousness and realism. It is in the grappling with basic issues that something begins to happen to us, preparing the way for a broadening of our understanding.

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It is time that religious liberals rediscovered the importance of theological and philosophical inquiry. This is not intended to minimize the continuing need for alert social action programs. But when social action takes over the whole bailiwick, liberal religion becomes simply a substitute for the Socialist party at prayer. One can waste his substance in riotous living in a strange variety of ways, ranging from the psychoanalyst's couch to the barricades of the Revolution. What is needed is a healthy balance between thought and action, each fructifying the other.

Many of us have been disturbed by what has seemed to be the undeserved popularity of "neo-orthodoxy" or continental patterns of Reformation thinking. Much of this thinking has been obscurantist; it has been unduly tied down to the soil of Palestine. But let us not be blind to the fact that it has awakened a generation of Americans to the importance of theological questions. For many people it has deepened their perspective on life. It has warned them of the perils of equating mature religious insights with a standard of living or with that vague shibboleth called "the American way of life." It damages no generation to be reminded that its highest ideals, individual or national, are not ultimate or final; they always stand in need of criticism.

Depth dimension is 'existential'

The new depth dimension which neo-orthodox theology in this country has dug into is "existential." It deals with man in the midst of his anxieties, hopes, fears. It has confronted many modern persons with some of the dilemmas of being a person — the sense of alienation, cut-off-ness, anxiety, the drift toward spiritual meaninglessness. Neo-orthodoxy has been "confessional," dealing explicitly with "Christian" man in the Christian heritage.

This deepening of perspective has been brought at quite a high price — at the cost of both *breadth* and *height.* The breadth dimension of theology relates primarily to the outreach toward persons of other "confessions" or religious communities. Liberalism at the turn of the century was moving definitely in this direction; the study of the history of religions became quite popular and exciting in many circles, only to die down in the period of the Barthian revival.

This breadth dimension is now an imperative need of our times. If the seminaries and the World Council of Churches have not yet seen the need because of their preoccupation with what in labor terms would be called "jurisdictional" and procedural quarrels, other agencies have.[2]

The *height* dimension of theology combines the concern with the existential (the subjective or confessional) with a concern for the objective (the phenomenological study of the religions of mankind); and in addition it recognizes that there are metaphysical implications in every profound search for meanings, values, and orientation. Immanence and transcendence are seen, as it were, to be continually interpenetrating each other.

Zen Buddhism is only one expression of this type of approach to reality — a nonmetaphysical metaphysic. But contemporary man will probably not find himself through the techniques of traditional Zen. More probably he will have to pursue the comparative method, not in the older sense of trying to prove the superiority or inferiority of a given religious tradition, but in the newer sense of trying to see significant likenesses and dissimilarities with an eye to discovering the underlying basic structures and "linkages" in experience.

All dimensions find expression

When theological inquiry is doing its job well, all three of these dimensions — depth, breadth, height — find expression. A major shortcoming of the older "science of religion" was that it tended to interpret religious experiences in narrowly rationalistic categories. A major weakness of neo-orthodoxy has been its tendency to equate history with a narrow segment of history — that tied to Palestine and Hebraic categories of thought. This retreat into Christian parochialism came at a time when what was increasingly called for was both a broader and a deeper exploration of the dynamics of religious faith.

This Christian parochialism was well illustrated at Evanston, in a statement released by the World Council of Churches to the effect that these older religions "have no message of abiding hope." Professor W. E. Hocking has pointed out that this is "to utter a judgment that might be drawn from comparing texts, but never from considering the hearts of common men long sustained by these faiths." The Council also added that Christ is "the hope of the world." A more thoughtful statement, though less resounding, would have been, "Christ

(Continued on page 22)

[2] See the program for the Sixth National Conference convened by the United States National Commission for UNESCO, sponsored by the Department of State in November, to which 1,000 delegates were invited. The theme of the conference was "Asia and the United States: What the American Citizen Can Do to Promote Mutual Understanding and Cooperation." One of the section meetings was devoted to "The Mind and the Spirit of Asia: Achieving Understanding Through Philosophies and Religions."

BOOKS AND IDEAS

New book unifies field of biblical archaeology

BIBLICAL ARCHAEOLOGY. By G. Ernest Wright. Philadelphia: The Westminster Press. $15.

The discovery of the Dead Sea Scrolls, which came so suddenly to the attention of the reading public two years ago, was not news to readers of a modest publication known as the *Biblical Archaeologist*. Founded some 20 years ago by George Ernest Wright, who is still its editor, the *Biblical Archaeologist* has kept its readers abreast of the many archaeological discoveries which bear upon our Bible.

A charter subscriber, the reviewer has been a cover-to-cover reader of Dr. Wright's publication since the first issue appeared. Each of the articles is highly illuminating, yet the field is so broad, and the information is coming in so fast, that the reader is left with many questions unanswered.

With publication of the present volume, however, the entire field of biblical archaeology is presented as a unity and brought up to date. The subject is treated comprehensively and the reader's understanding is enhanced by an abundance of pictures.

Dr. Wright is not only a master of the highly technical field of archaeology, but, he also knows in detail the broader field of history which it is the business of archaeology to illumine and expand. The book is easy to understand, and is exactly what it purports to be: a presentation of the latest discoveries of archaeology as they illumine history, in particular such history as is to be found in the Bible.

Beginning with a brief account of the history of archaeology itself, Dr. Wright moves at once to the archaeological discoveries that bear upon the history of Israel. His method is to show how such discoveries bear upon the various phases of Israel's history, and in what respect that history is modified, changed, or amplified by the discoveries. He begins with the patriarchs Abraham, Isaac, and Jacob, the first figures whom he deems to be in any sense historical. He follows their migrations, continues with an account of Joseph and Moses in Egypt, the exodus from Egypt, the invasion of Canaan, and the establishment of the kingdom of Israel under Saul, David, and Solomon.

He follows the history of Israel through the division between the northern and southern kingdoms, the downfall of first one and then the other, the exile into Babylon, the return to Jerusalem, under Cyrus, to the re-establishment of the nation in its native homeland again. At every point he correlates the story as it is found in the Bible with the wider history of the period as it has been made known to us through archaeological excavations, always staying close to the evidence. No inscription on any tablet that bears any Biblical event is omitted. No ruin of any ancient city in Palestine is left out. The evidence from each is weighed and assessed in relation to the events recorded in the Bible.

He continues his story on through Hellenistic times into the time of Christ, and deals in some detail with the discovery of the Dead Sea Scrolls and the Essenes. The least valuable chapter in the book is the last, "The Church in the World," in which he attempts to deal with such evidence as archaeology has accumulated that bears upon the beginnings of the Christian church. The fact of the matter is there is little or none, and he has to content himself with describing the cities to which Paul went on his missionary journeys.

This volume is as straight-forward and scientific a piece of writing as one could wish for. At the conclusion of his first chapter, Dr. Wright states his standards with unmistakable clarity. He writes: "The primary purpose of Biblical archaeology is not to 'prove' but to discover. . . . Our ultimate aim must not be 'proof' but truth. We must study the history of the Chosen People in exactly the same way as we do that of any other people, running the risk of destroying the uniqueness of that history. Unless we are willing to run that risk, truth can never be ours."

This volume illustrates the fact that these are the standards to which Dr. Wright holds. He does not hesitate to say that the early chapters of Genesis are to be regarded as theological poetry rather than as history. He looks upon the stories of Abraham, Isaac, and Jacob as being similar to the Trojan War epic. He points out that the story of Joseph and Potiphar's wife cannot be historical because it is found in almost identical form in earlier Egyptian literature. He explains the plagues in Egypt in a naturalistic manner, and wastes no time on any of the other miracles in the Old Testament. He rejects the traditional story of Jericho by implication.

In view of the obvious scientific and historical character of the book, it is a pity that it should be marred by the inclusion of theological apologetics. At no point does Dr. Wright permit his theological views to affect his judgment as an archaeologist or as an historian. He does, however, insert from time to time sentences or short paragraphs which set forth his theological position.

The presence of such sentiments may lead an unthinking reader to the conclusion that this is a theological, rather than a scientific work. On the other hand, many an orthodox reader may be disturbed by the obvious scientific detachment with which Dr. Wright goes about his work.

This book is a mine of information. It is equipped with many indices and more than ample bibliographical references. It will remain a standard reference work for years, and whoever is fortunate enough to possess a copy will find himself referring to it again and again.

DUNCAN HOWLETT

Coke's contribution to government told

THE LION AND THE THRONE: The Life and Times of Sir Edward Coke. By Catherine Drinker Bowen. Boston: Little Brown. $6.

The Lion and the Throne is the biography of Sir Edward Coke presented with true brilliance by Catherine Drinker Bowen, author of *Yankee From Olympus* (Oliver Wendell Holmes) and *John Adams and The American Revolution*. It is also a history of English society from 1593 to 1634 told with superb economy, vigor, and insight.

This 550-page book, however, is far more than a biography and a social history, dramatic and colorful as such features are on every page. This reviewer found it almost impossible to lay down the book until the last exciting chapter was completed. (If Hollywood does not make a box office success of *The Lion and the Throne*, it has indeed lost its familiar cunning.)

The greatness of this book lies in its successful presentation of Coke and his

A new interpretation of the development of Christianity—based on the Dead Sea Scrolls and other recent discoveries

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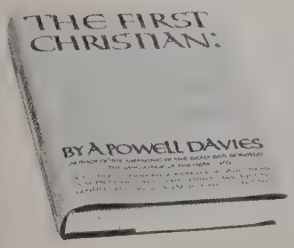

Biblical scholarship has progressed tremendously in the last few years — due to new archeological and documentary findings — drastically revising our suppositions about the origins of Christianity. Here, for the first time, these revised ideas are presented for the general reader, incorporating all the latest evidence in a logical and historically probable interpretation of how the Judaic faith developed into a Gentile Christian one.

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contribution to our form of free government. Few but lawyers today know the contribution this attorney-general for Queen Elizabeth I and chief justice for James I made to the freedoms we Americans have, until the last decade, considered axiomatic.

With infinite patience and research, with a trained historical imagination, Mrs. Bowen presents us the background of Coke so that we understand his ideal of the common law "as divinely cast in the hearts of men and built on the irremovable rock of reason." Mrs. Bowen tells, with unbelievable erudition and dramatic power (and no scintilla of pedantry), the glorious story of Coke's transformation from King's chief justice to whole-hearted Commons man, defender of speech and parliamentary privilege. This third purpose, the documented and magnificent story of our democratic rights under English law, makes the book far more than priceless entertainment; it makes it an indispensable resource for liberals who wish to know more of the origins of our American liberties.

Coke was called *pater patriae* by the common people of England when James sought in star chamber to freeze the laws of England. He became "bell wether of the flock" to scores of thousands. With him, "the Middle Ages ended and today began."

In 1628, Coke championed *The Petition of Right* which served as a model to our Revolutionary forefathers and is known now as one of the three great documents of English liberty. Coke never visited America, yet he is as recognizable as Sam Adams, or Benjamin Franklin, or Thomas Jefferson, for he stood beside knights, citizens, and burgesses in their valiant struggle against the crown and the lords on behalf of all those "behind the rail." In Coke we discover the voice and conscience of the common man in England growing to maturity and finding courage for self-expression and democratic action. This book tells in vivid and dynamic words the growth of "reason and the common law."

It is also a book with a score of sermons hidden in its pages. Four hundred preachers in Unitarian pulpits could do nothing better in the months ahead, in this reviewer's judgment, than deliver themselves of at least one homily in tribute to this giant advocate of political and religious liberty. With our own government of law under attack, through assaults on the Supreme Court and attempted nullification of the Bill of Rights in Arkansas, the battles led by Coke have a front-page quality about them.

Coke was neither a Jewish prophet nor a Franciscan saint. He was an ambitious, witty, worldly, wealthy lawyer of enormous learning and skill who became a friend and champion of the English commoner. King James finally had to release him from the Tower "because he had become an oracle amongst the people." After reading Mrs. Bowen's biography, one knows why James had no other choice.

STEPHEN H. FRITCHMAN

Dean Acheson book cuts Congress down to size

A CITIZEN LOOKS AT CONGRESS. By Dean Acheson. New York: Harper and Brothers. $2.50.

Dean Acheson, in a most amiable and polite manner, cuts Congress down to manageable size even as he looks at it. He begins with Woodrow Wilson's 1885 volume, *Congressional Government,* for a discussion of the changing theories that have evolved in this field. Wilson himself moved away from the position he took in this early work, in which he regarded the presidency as little more than an administrative arm of the Congress.

Having worked in two executive departments, Treasury and State, Mr. Acheson has found himself more than once in the position of opponent to Congress. It is to his credit that his experiences have left him objective, without rancor or spite. His book is a measured and thoughtful study of the functioning and the interplay of power and influence between the White House and Capitol Hill.

He begins in a measured and dispassionate fashion, becoming more personally involved at approximately the midpoint of the book. The reader becomes increasingly involved as the writer does. The footnotes — for 66 pages composed of scholarly titles and stately ibids — begin on page 67 to gain yardage on the text, as Mr. Acheson expands and editorializes on the investigating committees of Congress and the paleolithic oversimplifications of foreign policy.

The dust jacket refers to Mr. Acheson's "impressive clarity and elegance of style." It is clear enough, to be sure, but what passes for elegance might as truthfully be called stiltedness. Even so, *A Citizen Looks at Congress* is an informative, thought-provoking scuffle between the executive and legislative branches of our government, conducted in the best Ivy League traditions of good sportsmanship and impeccable manners.

RUSSELL R. BLETZER

Poetry has essentials of religious education

POEMS TO GROW ON. Compiled by Jean McKee Thompson. Designed and illustrated in color by Gobin Stair. Boston: Beacon Press. $3.50.

There are many ways of communicating truth and sharing beauty. Poetry offers one such way.

Here is a book of poems which gives us, on every page, glimpses of the truth about and the beauty in the nature of small children and of the way they respond to the world about them. Each glimpse will build a bridge of understanding between individuals who share the poems.

It will be said by some that this collection of poetry for children, each poem having its charming illustration, reveals the esssential elements in which our liberal religious education is centered, especially our curriculum for small children. This becomes clear as we list the more salient of these facts:

1. That the child sees the world with freshness and spontaneity. He needs the kind of education which nourishes these qualities.

2. That the child's nature is in no aspect bad, nor in constant con-conflict of id and ego, but reveals high qualities of perceptiveness to people and to beauty, capacity to feel and give delight, sensitive desires to love and to be loved.

3. That small children whose here-and-now experiences give them, from infancy up, a sense of trust in their natural and social universe are establishing roots for the growth of a mature religion.

4. That adults who are aware of this sensitiveness of the small child, and who respond genuinely to some of his delights, are well on their way to winning the child's coöperation.

5. That adults and children share many feelings in common; both may "drink each morning from the same spring." Yet each child has his private world, which needs to be viewed by the adult with respect and reserve.

I am sure this book was not originated mainly to teach us these lessons. The poems must primarily have been discovered and brought together by Jean Thompson because she likes poetry *and* children, and appreciates how poetry can fill a need of children. The poems surely have been illustrated by Gobin Stair and edited by Edith Hunter because as artist and editor they were able to sense and respond to the quality of the poems, and to recognize the contribution the poems would make to their larger enterprise in liberal religious education.

Altogether, the authors of these poems, their compiler, their illustrator and their editor, have succeeded in putting between two covers 150 poems so charming that the effect is to give the reader an indefinable sense that the year is indeed at the Spring.

ELIZABETH M. MANWELL

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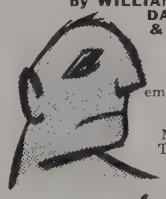

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J. Q. Adams and civil rights

(Continued from page 13)

— what can I do for the cause of God and man, for the progress of human emancipation, for the suppression of the African slave trade? Yet my conscience presses me on; let me die upon the breach."[2]

Congressman Adams would not join the abolitionists because he was convinced that abolition would mean the break-up of the republic. He used every tactical weapon that he could find, however, to fight slavery. Finally, in their fanatical zeal — for the abolitionists were not the only fanatics in this controversy — the slavery interests unwittingly handed him a weapon made for his hand. That weapon was a gag rule imposed in the House of Representatives upon any discussion or consideration of slavery.

Each successive session of the House for years had adopted the gag rule in increasingly rigid form.[3] Under it, not only were attacks on slavery forbidden, but petitions for the abolition of slavery in the District of Columbia and the territories could not be received. The constitutional right of petition was thus denied, not to the slaves, but to free citizens of Caucasian descent, North as well as South.

Freedoms were infringed

More and more the slave interests, in their zeal, were infringing the freedoms guaranteed by the first 10 amendments. Adams was aware of this and "held to his political strategy of subordinating antislavery agitation to the four fundamental freedoms of the Constitution: freedom of speech, freedom of petition for the redress of grievances, freedom of debate in Congress, freedom of the press."[4]

At every session, regular or special, he fought for the rights he felt the Constitution guaranteed and the gag rule denied. Session after session he was voted down, but at long last the tide turned and the margin of defeat began to grow slimmer. John Quincy was succeeding in identifying the cause of antislavery, not with the religious fanaticism too common among the abolitionists, but with the cause of "white freedom" itself.

The Southern representatives realized finally that the handwriting was on the wall and that it "was in the unmistakable hand" of Old Man Eloquent.[5] They decided to get rid of him. An effort was made to remove him from his post as chairman of the Foreign Relations Committee. In a scene of almost unequaled disorder, it failed.

An attempt at censure

On January 25, 1842, Adams presented a petition from 46 residents of Haverhill, Mass., asking Congress to adopt "measures peaceably to dissolve the Union of these states."[6] He moved that a committee be appointed to report an answer why the request should not be granted.

The suggestion of the petitioners was of such enormity that Adams' enemies thought they saw their chance. They moved a resolution censuring him for presenting such a petition. The resolution was in strong terms, charging him with offering "the deepest indignity to the House of which he is a member" and "an insult to the people of the United States" and declaring that he "might well be held to merit expulsion from the national councils."

Pointing out that his attitude toward the preservation of the Union was well known and that he was merely presenting the views of the petitioners, he asked for time to prepare his defense to the proposed censure. The House refused and proceeded at once to debate. One proponent of the measure took two days to present his case.

This gave Adams the time he needed and he made one of the great speeches of his long life. With interruptions, it lasted several days, and news of the debate spread throughout the country. To the surprise of every one, support became almost a tidal wave as the proceeding to censure was transformed by Adams' debating skill into a case for the Constitutional rights of all citizens.

The South lost

The aging Congressman's resources and energy seemed inexhaustible. Finally he said that he would need at least another week to conclude his defense, but that if any one wished to move that the whole matter be laid on the table, never to be taken up again, he would be satisfied. The motion was made and carried by a substantial majority.

The South had lost heavily. The anti-slavery cause had been strengthened, for the motion and the debate upon it "served as nothing else could do to publicize the danger to the rights of free men and women, even in the North, who dared to raise their voices against slavery."[7]

When the next session of the Congress, the old "lame duck" session, convened, Mr. Adams moved that the gag rule be rescinded. The motion carried by a vote of 105 to 80. This undoubtedly was the high-water mark of his congressional career.

The few years that remained to him — he would not retire — were devoted above all to opposing slavery. He opposed the annexation of Texas because it would enter as a slave state and he opposed the war with Mexico because he felt it to be a war for slave territory.

Shortly after his re-election in 1846, Adams had what was apparently a light cerebral hemorrhage. By February, he had recovered sufficiently to be in his seat in Congress. He attended to his duties faithfully and well, but the following year his work began to lag. The famous diary was neglected for the first time in more than a half century.

A resolute "no"

On February 21, 1848, a motion was voted to suspend the rules in order to consider resolutions conferring decorations on various generals for their part in the Mexican War. When his name was called, John Quincy Adams, still true to his convictions about the wickedness of that particular war, responded "with a clear and resolute" *No.*

It was his last word on the floor of the House. While the principal motion was being put and he "was waiting most excitedly to cast his vote against the measure,"[8] he slumped over. Carried to a sofa in the speaker's room, he called for Henry Clay and they clasped hands for the last time. "After trying to express his thanks to the 'officers of the House,' Adams said, 'This is the end of earth, but I am composed.' "[9]

Two days later, "on the evening of February 23, 1848, at 20 minutes past seven the old contender breathed his last, in the Capitol building, forum and symbol of the Union he had labored to expand in sovereign strength, to preserve, and to make free for all men."[10]

Patriotism and self-interest

The torch which fell from his hands was picked up and carried forward. We cannot understand the events taking place in Little Rock unless we appreciate the perilous days when the very existence of the Union hung in the balance because of slavery, and only a complex mixture of patriotism and self-interest on both sides kept it from falling apart. All the signs seem to indicate that the present resurgence of the theory of the right of a state to nullify a law of the United States is little more than one of the last gasps of a dying cause.

John Quincy Adams could not live to see his dream come true of a unified nation stretching from coast to coast, or to see his prayers answered that that vast territory, including even Texas, should be free territory. But his long years of public service were an important factor in that fulfillment. It remains for the Americans of today and tomorrow to live with one another, regardless of race or religion, in the spirit of individuals who are equals before the law. It may not be easy, but it must be done.

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[2] *Ibid.*, pp. 413-4.
[3] *Ibid.*, p. 420.
[4] *Ibid.*, p. 420.

[5] *Ibid.*, p. 422.
[6] *Ibid.*, p. 427.
[7] *Ibid.*, p. 437.

[8] *Ibid.*, p. 535.
[9] *Ibid.*, p. 536.
[10] *Ibid.*, p. 537.

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A zoölogist looks at religion

(Continued from page 15)

resembling their parents, will also play the game of life with loaded dice.

If an animal species becomes adapted to an environment that changes little with time, such as the sea coast, then it, too, can remain the same. But let the environment change — the slow recession of an inland sea, the gradual advance of a continental ice sheet — and animal populations will become poorly-adapted, and then extinct, unless they select and accumulate such of the small heritable changes occurring from time to time as will permit them to become adapted to the new environment.

Briefly, the force of evolution is the interplay between changing environments and adapting organisms. It is natural. It is understandable. It can be accounted for without recourse to fatalism or vitalism.

The bee has a compass

What has determined the direction of evolution? The cheetah can run 100 yards in 3 seconds; humming birds fly forwards and backwards with the speed of an arrow; a whale can hold its breath more than an hour and dive more than a mile below the surface of the sea. The bee has a compass, the porpoise sonar, the pigeon a homing device, the trout a flow meter, the carp a depth gauge.

The direction of evolution has been toward complexity of structure and perfection of adaptation to an ever-increasing variety of habits and habitats. It has not been oriented toward man. He was not planned. Nature chanced to discover him in her somewhat random search for better models.

It does not follow that man is merely another good model. Projectiles fired into the sky until recently have returned to earth, but now scientists have launched projectiles that have escaped to circle in the heavens subject to new forces. So man has escaped from the forces of organic evolution into a realm where he is on his own, coping with problems unique to himself. His escape was assured when he evolved language and writing which make his learning cumulative.

The mechanism of evolution is one of the biggest, most complex, and dramatic subjects ever studied. Few general students have the insight to understand its technicalities and intricacies; few specialists have the perspective to see their own contributions in proportion.

Dignity must be acquired

I am not one to emphasize the worth of every human life; some men are poor citizens and disappointments to themselves. I do not endorse the familiar cry that there is inherent dignity in every human breast; dignity must be acquired, and that before it is too late. I am not sure that individual humans inherently know right from wrong, or have any drive to do good.

Yet these denials do not greatly discourage me. Man thus far has applied his unique intelligence primarily to obtaining control over his environment. He is only beginning to realize that his success at shrinking the world, his increasing numbers, and his newly-acquired ability to destroy himself require him to learn also to control himself.

As we have seen so tragically in recent months, he is not ready to relinquish significant sovereign power for peace, justice, or good will. Yet, when the inevitable world food shortage is upon him, when national standards of living have approached equal levels, when crowding has become more uncomfortable and the capacity to devastate has further increased, then, belatedly, he will apply the social remedies which his best minds will have readied. Then national power will be a farce and the world community a fact.

And he will succeed, I believe, for evolution has bequeathed to him collectively what it could not guarantee to him individually — the ability to discover right and do good. He, alone among animals, has evolved responsibility, morality, and integrity. He alone will come to live by them, for he will come to be unable to live without them.

As individuals we can hasten the day of world-wide character and conscience by trying a little harder to live so as to show our neighbors by reason, our students by persuasion, our children by example, that knowledge unguarded by wisdom is unsafe from human emotions; that problems that are near, or immediate, or personal cannot be seen in true proportion to their importance without conscious effort; that one should support with caution a cause not surely known, but defend resolutely principles of which one has conviction; that it is realistic to expect imperfection in people, dangerous to impugn their motives, sensible to seek the best that is in them, and, above all, that right-living is not merely a necessary way, but also the best way.

On the arm of a pinwheel

Only the relatively near stars can be seen even by powerful telescopes. Most of these belong to our own assemblage of stars — our galaxy. Like sparks from a spinning fireworks display, the stars are arranged into a pinwheel. The sun is well out on one of the revolving arms so that in winter, when we look outward at the edge of the galaxy, we see fewer sparks; when, in summer, we look across its diameter, we see many. Since the galaxy is flat, the rim looks like a luminous band — the Milky Way.

Our galaxy is so large that light requires 65,000 years to reach us from the far edge. Although it spins with incredible speed, more than 200 million years are required for our solar system to complete one full turn.

Some of the twinkling lights we see are not stars, but entire galaxies, each so far distant that the combined light of all its billions of stars reaches across space to strike our retinas as a mere flickering pin-point of light.

Our galaxy is one of 17 that cluster as a local group. These, with thousands of others, form a supergalaxy shaped like a disc and having a diameter about 500 times that of the Milky Way. The entire pinwheel of pinwheels seems to be revolving as a unit. How many supergalaxies there may be, no one knows.

The world is as big to a little child as his view from a hilltop. The universe is as large to man as the limit of vision of his instruments: 2 billion light years — 25,000 times the diameter of the Milky Way — with the optical telescope, even farther with the newly-developed radio telescope.

Can such infinite dimensions also give us perspective in time? Whence came the cosmos and what will be its fate? It is expanding rapidly now; many astronomers believe it was born in a stellar instant of maximum contraction when its density was 100 million million times that of water.

The theory offers no guess about the nature of the preceding cosmos. Other astronomers believe that the grander features of the universe have always been, and will remain in a steady state.

The sun will become a dwarf

The proportion of two carbon isotopes in certain rocks tells us that carbon of biogenic origin, and therefore life, was present on the earth 2½ billion years ago. The solar system is but two times so old, and in only five to ten times that period some stars age from blue giant infancy to cool red maturity, and finally die as new cosmic sparks are kindled to take their place. The sun, no exception, will become brighter and larger, and then, contracting to a fraction of its present size, become a dwarf emitting ultraviolet light but no visible energy.

What of life when the solar furnace has cooled to an ember? Every trace of man's fleeting moment in time will be erased, yet one can conservatively estimate that there are 100,000 planets in our galaxy that are enough like earth to support life — and there are billions of galaxies within the view from our hilltop. In uncounted cosmic outposts the struggle will go on, and at some of them there must be forms of life with the learning to know and appreciate what we have known. Such is the immortality that astronomy can promise to the soul of man's culture.

The high vault of the night-sky temple can bring one awe without fear; fascination in force and grandeur without intimidation; humility before beauty and order without servility; belief in wondrous things without dogma; religious values without faith in some unknowable something, or anxiety lest such a faith be unfounded.

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Task for 'reverent agnosticism'

(Continued from page 17)

is the hope of the world as we look out at the world as Christians, but we respect the spiritual integrity of Jews, Hindus, Buddhist and Moslems as they plumb the depths of their faiths and articulate their hopes."

Do not misunderstand me: I do not seriously expect the World Council to make such a statement. All of us find it more tempting to shout down our own rain barrel and listen to the echoes of our own voices. But this habit is hardly one to be encouraged at this point in the world history when Asians have little desire to be converted to anything Western other than scientific and industrial techniques.

There are four attitudes in which the Christian can approach the other religions of the world. One is the way of "radical displacement" or extermination. All non-Christians should submit to being converted to Christianity or, as some would put it, to the Gospel of Jesus Christ.

Another way is syncretism

Another way is the way of *syncretism*. Significant portions of the other religions are absorbed into one's own tradition through self-conscious reinterpretation. Orthodox Christian leaders like Justin Martyr, Clement of Alexandria, and Thomas Aquinas have engaged in this enterprise, sometimes with great effect. But it is doubtful whether even the "Christianizing" of large portions of Aristotle by Thomas Aquinas is as significant as the Roman Catholic Church has claimed, or even a *religious* enterprise or experience in the deepest sense of the term. Syncretism always tends to be a fairly "horizontal" operation, not reaching down too far into the unconscious.

Another approach is that of sheer toleration, the "let's agree to disagree" technique, a kind of static co-existence baptized with an amiable smile.

The fourth approach might be called the way of "reconception" (to borrow Hocking's phrase) or the way of "mutual irradiation," in the language of Douglas Steere. The genuine liberal, no matter from what historical community he takes his starting-point, must follow this path, it seems to me. No one is asked to renounce anything that is significant in his heritage. He is challenged continually to rethink the implications of the faith that is his, to take a look again and again at his working hypotheses, to try to find ways of translating from his own religious idiom into that of any other equally honest person.

The Christian liberal makes certain affirmations; so does the man of faith in the other tradition. Such affirmations are not exclusions, or should not be. For anyone to say that his way is the "Only Way," with the intent to imply that because God has willed it so, is to suggest that one is not living by faith but by a compulsive drive for security.

It is arrogance to suggest that one's own experience of Christ, God, or Truth is the only valid experience. Yet this is what we tend to do if we do not have what Hocking has well called "reverence for reverence." This is far beyond mere toleration for it is based on "the general insight that no soul through defects in the particulars of its faith stands apart from the mercy of God." (In lay language, no man shall be considered as unteachable even though he may have had some pretty poor specimens of teachers.)

The wrestle of the concerned person with the problem of truth in religion and life is a continuing one, wherein only commas or semicolons should be placed after one's most cherished notions or concepts. The mystic is profoundly right when he says of all theological or psychological constructs "Neti, Neti" — not this, not that. Schweitzer has suggested that it is wise to seek to be both a "thorough-going rationalist and a thorough-going mystic." We should use our minds to the utmost, recognizing all the time that poetry (or the intuitive faculty) is a part of that mind.

A vital two-way process is involved in all genuine education. Let us apply this standard to our approach to the adherents of all other groups. Are we as ready to listen as we are to speak? Are we as ready to learn as we are to teach? Are we as ready to admit "We don't know" as to assert "We know"? Can we combine reverent agnosticism — the denial of all gnosticisms which claim to "know the answers" — with confident affirmations?

Learning to live as mature persons in a world of rich diversities involves a journey which can be as profoundly disturbing as the journey into a land of strange tongues, stranger diets, and unfriendly bacteria. As in all attempts to climb Mt. Everest, the preparatory stages are indispensable to the final assault on the summit. The liberal churches in our generation can play a significant part in these preparatory steps. It is not ours to know when the summit will be successfully surmounted. It is ours to work as diligently as possible in facing the obstacles to community that lie both within and around us.

We stand in a noble heritage — that of all humanity. Though we cannot feel anything but remorse for many of the chapters in the history of mankind, we have much to be thankful for. In the midst of the puerilities of anxiety-ridden nationalism — Russian, Chinese, American, and so on — we can light another candle rather than bemoaning the darkness.

Bertrand Russell once wrote, "The happy man is the man who is neither divided against himself nor pitted against the world. Such a man feels himself a citizen of the universe, enjoying freely the spectacle that it offers and the joys that it affords, untroubled by the thought of death because he feels himself not really separated from those who will come after him. It is in such profound instinctive union with the stream of life that the greatest joy is to be found."

Let us work for the time when we are neither divided against ourselves nor pitted against the world.

Religion in Russia

(Continued from page 12)

Perhaps religious emphasis on moral valuations and standards of conduct is a threat to the present dictatorial regime. We do know that the Communists have been largely successful in domestic anti-religious propaganda.

Many American religionists wish, and therefore think, that deep religious convictions remain in the hearts of millions of Russian people. Such thinking is unrealistic. An appraisal of the evidence leads to only one conclusion. Religion in the old orthodox sense has been substantially eradicated from the Soviet Union. The expressed attitudes and feelings of the average Russian, however, gives us real hope that liberal religion, as most Unitarians and Universalists understand it, would find a measure of acceptance among the Russian population. Such liberal religion may yet become the common denominator of understanding between our people.

The average Russian, no less than the average American, seeks peace and believes in the brotherhood of man. Governments may fail in giving expression to these aspirations of their people. But men of good will must continue their struggle to achieve them. Progress can come only through understanding, and there can be no understanding without knowledge. We must know them and they must know us.

More Americans should visit the Soviet Union. Our country should lower its curtain of red tape and encourage the Russians to visit us. The recent elimination of fingerprinting for tourists to the United States is a step in the right direction. When the Russian visitors do arrive, we Unitarians and Universalists should strongly encourage them to visit our churches and learn about our religion.

Certainly, we have different ideologies. The social dimension so essential to our liberal religion finds no expression in the Russian tradition. The church of the Czars was dominated by the government. Perhaps if new churches arise in the Soviet Union — even liberal churches — they, too, will be controlled by the government for its own purposes. In many places and at many times people use the same words and mean different things. But we should seek out and encourage similarities, not differences. Religious convictions are gone from the hearts of the Russian people but the future may reveal that their religious impulses survive.

The Meadville Theological School (Unitarian) with which is associated Lombard (Universalist) is dedicated primarily to the education of ministers for these liberal churches. To this end B.D., M.A., and Ph.D. programs are offered. A year of supervised in-service training is central in its B.D. program, which thus uniquely combines academic work with practical experience.

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Chicago 37, Illinois

The churches

(Continued from page 10)

we have felt the noticeable absence of your coöperation.

"I am sure being the only newspaper in the city you will want to do the right thing and would welcome this reaction."

The letter was sent in the name of Dr. Albert J. Lindsey, minister of the First Presbyterian Church in Tacoma.

Rev. Robert S. Hoagland, minister of the Unitarian church, wrote: "It is good to have the most powerful Protestant church in town take notice of us — although we are referred to as a 'philosophy known as Universalism.' We have had very good help from the paper — but because we turned *news* in."

MEMORIAL SOCIETY SPURRED

"Tremendous" new interest in the Cleveland Memorial Society, organized by Unitarians in the Ohio city, was reported after a recent sermon by Dr. Peter H. Samsom, minister of the West Shore Unitarian Church there.

The church newsletter printed further information and was mailed with the society's printed materials. Interest was climaxed at a "talk-back" forum addressed by Dr. Guy Lerch, president of the society.

"Many people are uneasy about the funeral customs prevalent in our culture," Dr. Samsom said in his sermon. "They doubt honestly that our funeral practices accomplish for us what we really want and need at a time of loss and grief, or that they decently honor the spirit of man. . . .

"We are involved in a procedure that often assumes and proclaims what our finest sensibilities protest against: that the body and not the spirit is the important thing. . . .

"A second widely prevalent feeling . . . is resentment at the expense, wastefulness, and commercialism involved. Many of us doubt that the heavy expense is in proportion to the actual service rendered, and we question whether this outlay represents any proper measure of the love we wish to express toward our dead."

DEDICATION AT SHERBORN

A restored parish house and new educational wing were dedicated recently by the Federated Church of Sherborn, Mass.

Dedicatory addresses were by Dr. Ernest W. Kuebler, director, Division of Education, Council of Liberal Churches, and Dr. Frank E. Duddy, Congregational-Christian minister-at-large for the Worcester area. An hour was set aside for inspection of the structure.

The building includes newly-built Sunday school rooms, kitchen, dining room, auditorium with stage, and a partly-completed "social room."

ADVERTISING DRAWS VISITORS: Four one-inch advertisements on consecutive days in Albany, N. Y., newspapers attracted 25 persons to Visitors' Sunday services at the First Unitarian Church in Albany recently. The church also has begun a program of local advertising patterned after a national pilot project conducted by the Unitarian Laymen's League.

LOS ANGELES CHURCH OBSERVES ANNIVERSARY: Dr. John Howland Lathrop (left) is shown in receiving line at reception in his honor during 80th anniversary observance of the First Unitarian Church of Los Angeles, at which he was a speaker. Others in line are (left to right) Mrs. Lathrop; Dr. Arthur E. Briggs, leader, Ethical Culture Society, Los Angeles, and Maureen Conrow, actress.

LOS ANGELES CHURCH IS 80

"Eighty Years of Breeding Non-Conformists," an address by Dr. John Howland Lathrop, was the feature of the 80th anniversary service November 3 at the First Unitarian Church of Los Angeles. Dr. Lathrop is minister emeritus of the First Unitarian Congregational Society, Brooklyn, N. Y.

Several liberal ministers from the southern California area participated in the afternoon service. Among them were Rev. Erwin A. Gaede, Unitarian Society of Westwood; Rev. Douglas Frazier, First Universalist Church of Los Angeles; Dr. Floyd H. Ross, member, board of directors, American Unitarian Association; Rev. Raymond G. Manker, Universalist-Unitarian Church of Riverside, and Dr. Arthur E. Briggs, leader, Ethical Culture Society of Los Angeles.

Rev. Stephen H. Fritchman, minister, spoke on "The Next 80 Years" at morning services. Rev. Lewis A. McGee, American Humanist Association, Yellow Springs, Ohio, delivered a pulpit editorial. The hour-long morning services were telecast by station KTTV.

The Los Angeles church was organized in 1877 with John D. Wells as minister. Mr. Fritchman is the 11th minister to serve the church. The church reported a legal membership of 1,359 as of April 30, 1957.

Rich in Southern California tradition, the church was founded by Madame Caroline Severance. First meeting in her home, the rapidly growing organization soon used the Child's Grand Opera House. In 1886, a construction program was started under Dr. Eli Fay. The new church burned in 1891, at which time temporary quarters were found in a Baptist church.

In 1900 an overflowing congregation caused a move to 925 Flower Street, where the church remained for a quarter century. The present building at 2936 West Eighth Street was occupied and dedicated in 1927, and the congregation now is rated fourth in size in the denomination.

EARLY SERVICE IS INFORMAL

An 8:30 a.m. Sunday service at which the wearing of sports or work clothing is permissible recently was instituted by the Federated Church of Sherborn, Mass., on an experimental basis. A boys' choir was organized to provide music.

The service drew an average attendance of 25 the first three Sundays. The church has a listed membership of 196. Worship services at 10:30 a.m. continue. Dr. Gustave H. Leining is minister.

A "FIRST" IN HAWAII

Arrival of Dr. Frank Ricker and his family in Honolulu, T. H., recently brought the new First Unitarian Church of Honolulu local publicity — he is the first settled Unitarian minister in Hawaiian history.

The society, organized as a fellowship in 1952, attained church status in 1956. Mrs. Harold St. John is first president of the church.

Dr. Ricker, former regional director for the Pacific Coast Unitarian Council, last summer married Mrs. Edith McClellan, a sister of Rev. Josiah Reed Bartlett, dean of the Starr King School for the Ministry, Berkeley, Cal. She and her children by a former marriage accompanied him to Honolulu.

'PILGRIM DAY' IN MIDWEST

A worship service patterned after Pilgrim and Puritan usages recently won local publicity for the Unitarian Society of Fort Wayne, Ind. The service was believed to be the first mid-western use of surviving Pilgrim-Puritan practices.

Seven Massachusetts churches assisted Rev. Hugo P. Leaming, minister, in preparation of the service.

During the service, the congregation sang hymns facing the rear of the sanctuary, the minister wore a 17th century Puritan Geneva gown, the original Puritan covenant was recited in unison, and 17th century Puritan Psalm hymns were sung.

Mr. Leaming noted in his sermon that the Fort Wayne congregation is one of the few Unitarian churches outside New England which follows the Pilgrim-Puritan custom of omitting the offeratory from the service and which designates itself a society rather than a church.

THE FELLOWSHIPS

FELLOWSHIP BUDGETS RISE

Fellowship budgets for the year 1956-57 ranged at least as high as $8,965 and average family contributions as high as $235, a study of *Unitarian Yearbook* and other statistics reveals.

At least five fellowships had budgets for that year of more than $5,000, and at least eight reported contributions believed to indicate a family average of more than $100.

The Department of Unitarian Extension and Church Maintenance reported that fellowship budgets ordinarily remain comparatively low until some need challenges members. Budgets have been known to quadruple almost overnight.

Of the 20 top-budget fellowships, 10 have purchased or are purchasing property and 11 are being served by full-time or part-time ministers.

Highest verified fellowship budget for 1956-1957 was $8,965, reported by the 63-member Unitarian Fellowship of Burlington, Iowa. The figure represents an average family contribution of $218.65.

Other fellowships with budgets of more than $5,000 include Midland, Tex., $8,776; Huntington, N. Y., $7,250; Little Rock, Ark., $6,560; Asheville, N. C., $6,253.

Highest average family contribution was believed to be at Monroe, N. C., $235. The 22-member fellowship had a budget of $3,290.

Other average family contributions of more than $100 were indicated at Midland, Texas, $195; Little Rock, Ark., $172; Asheville, N. C., $156.30; Chattanooga, Tenn., $147; Huntington, N. Y., $135, and Bismarck, N. D., $100.

BIRTHDAY CAKE FOR UN: Church school children at the Church of the Messiah, Montreal, Que., observed the 10th anniversary of the founding of the United Nations at a special celebration complete with birthday cake. Shown with the cake (above) are Bruce Cameron, 4; Sheilah Cameron, 6, and James Fletcher, 5.

The 20-top-budget fellowships also included those at West Palm Beach, Fla.; Decatur and DuPage Valley, Ill.; Bloomington and Evansville, Ind.; Los Alamos, N. M.; Warren, Ohio; Corpus Christi, Texas; Richland, Wash.; Kanawha Valley and Huntington, W. Va., and Lake Shore Fellowship, Montreal, Ont.

Average family contributions, not actually reported, were calculated arbitrarily as though member families equaled two-thirds of the number of reported members.

'NEW UNITARIAN' ADVERTISES

An enthusiastic "new Unitarian," attracted to Unitarianism by Laymen's League advertisements, has launched his own advertising campaign in a Canadian community in the hope of founding a fellowship.

The advertising established a contact with a Unitarian couple recently moved to the community who had been active in establishing a fellowship elsewhere.

The contact augurs well for the founding of a fellowship at Belleville, Ont.

Keith O. C. Mills, a member of the Royal Canadian Air Force at Trenton, Ont., joined the Unitarian Church of the Larger Fellowship after reading the Laymen's League advertisements. Then he found that there were two other UCLF members in Trenton.

Together, they launched a series of advertisements, using first Laymen's League copy and later their own, in a newspaper in nearby Belleville. Mr. and Mrs. Arthur Ward, arriving in Belleville from St. Catharines, Ont., where they had helped found a fellowship, saw the advertisements.

The group now is working toward organization.

FELLOWSHIP, CHURCH MERGE

The Unitarian Fellowship of East Lansing, Mich., and the First Universalist Church of Lansing have voted to merge under the name *The Universalist-Unitarian Church.*

Recognition of the merger has been granted by the Michigan Universalist Convention, and its acceptance by the American Unitarian Association and the Universalist Church of America is being sought, Rev. Gerald K. Wyman reported.

FELLOWSHIPS TOTAL 225: The number of fellowships affiliated with the American Unitarian Association rose to 225 after AUA board of directors action October 26 at Atlantic City, N. J., accepting applications from fellowships at Topeka, Kan., and Kokomo, Ind.

THE MINISTRY

UCLF HAS NEW MINISTER

The third largest church in the Unitarian denomination has a new minister.

Rev. Paul F. Harris, Jr., an associate in informal education to the Human Relations Center, Boston University, recently became minister of the Unitarian Church of the Larger Fellowship, which now has a membership of nearly 1,950 "lonely liberals" scattered throughout the world.

Mr. Harris succeeds Rev. Richard B. Gibbs, director of the department of Unitarian extension and church maintenance in the American Unitarian Association's Division of Churches.

Mr. Gibbs, in a letter to UCLF members announcing the change, stated, "I find that the rapid increase in Unitarian extension forces me to resign from being minister of the UCLF in order that I give greater time and attention to the expanding needs of our growing movement."

Mr. Harris is a former minister of the First Congregational Unitarian Church of Littleton, Mass. While associated with the Human Relations Center, he is completing studies toward a master's degree in philosophy at Boston University. He also has studied at the University of Louisville, Kentucky State University, and Vanderbilt University.

Mr. Harris has served nationally the Boy Scouts of America, the Young Men's Christian Association; the Presbyterian Church, U.S., and the National Council for the Prevention of War. He also has taught in the Putney School, Putney, Vt., and has been a YMCA secretary in three states. He was ordained into the Unitarian ministry in 1955.

He and Mrs. Harris are nationally and internationally known as lecturers. They are widely traveled. Mr. Harris has visited 18 countries in five visits to Europe and traveled in South America from Colombia to southern Chile and Argentina. The Harrises have lived for two summers with families in Mexico. They spent two summers in Denmark, Norway, Sweden, and Finland as honorary fellows of the Scandinavian-American Foundation.

Membership in the UCLF is even more far-flung than Mr. Harris' travels. It includes religious liberals in all 48 states and most U.S. territories and possessions, most Canadian provinces, Mexico, eight South American nations, 10 or more in Europe, a half-dozen in Africa, six in Asia, as well as Australia and numerous Atlantic and Pacific islands.

(*Continued on page 26*)

YEARBOOK STATISTICS SHOW SUBSTANTIAL PROGRESS IN RAISING MINISTERS' SALARIES OVER FIVE YEARS

In addition to the proliferation of independent agencies and organizations which fill many pages of the annual *Unitarian Yearbook*, there is a single page which this year struck me with the strength of progress which has been made. This was the page which is devoted annually to the salaries of Unitarian ministers.

I was impressed in reading this year's statistics that substantial progress has been made over the past five years in raising salaries to a point where we may retain and attract capable and competent men in the Unitarian ministry.

Two graphs illustrate this advance better than words. The figures for both years are comparable. Although in the 1952-1953 yearbook only 270 of 351 active churches reported the salaries of their ministers, the figures are comparable for illustrative purposes with those of the 278 of the 368 active churches which made salary reports for the 1957-1958 yearbook.

Looking at the two graphs, one is impressed by the fact that 98 churches now pay salaries in excess of $7,000 per year, and of these churches two-thirds, or 63, also furnish parsonages. This compares with the 25 churches which paid salaries of $7,000 or more per year in 1952-1953, of which only 11 furnished parsonages.

It also is interesting to note that now it is necessary to add some higher salary categories which were not contained in the earlier yearbook. There are 10 churches which pay salaries between $10,000 and $12,499, of which four furnish parsonages. There also are five churches which pay salaries of $12,500 per year or more. All five of these churches maintain parsonages.

The great block of incomes for Unitarian ministers in the 1952-1953 yearbook were in the range from $3,000 to $5,500. A little more than half of these ministers also had parsonages. Today the great block of salaries ranges from the $4,500 level to the $9,000 level, with more than half of the churches furnishing homes. There are few salaries below $3,000.

How is this progress in raising of ministerial salaries to be explained? There are many factors. The first is the general rise in the salaries of professional men and women, persons such as teachers, social workers, college professors, etc. A second is the work of many of our laymen and of the Laymen's League who were concerned about the low salary levels.

Another factor is the fluidity of our present-day ministry. Since the Second World War, there has been a moving about in the Unitarian ministry to a degree almost unknown a generation ago. Then it was the custom to hire a minister at a set salary and keep him practically on this basis.

Since the Second World War, many of our larger churches have had to secure new ministers and have discovered the salary market level to be much higher than they had realized. Many of them have had to increase greatly the salary to be paid to the new minister. It is no secret to those in business that the top salaries also cause salary adjustment all along the line.

It also ought to be considered in computing ministerial salaries that the minister in this tax-conscious age has several distinct advantages of which every church should be aware. If a minister is furnished a parsonage, by federal law this is not considered a part of his salary and hence is tax-free income. Many ministers have small but helpful expense accounts. Many have car allotments which do not show in the above figures. Take a simple example to illustrate this:

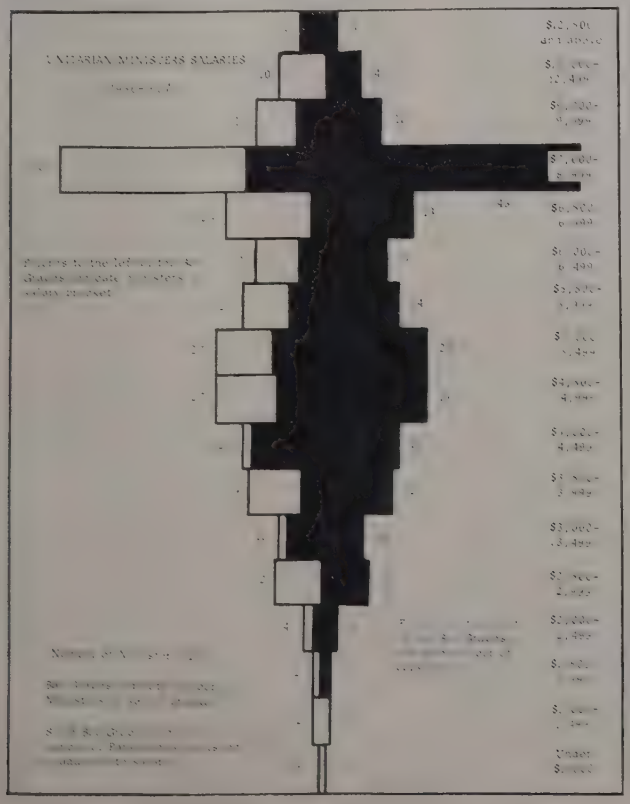
A minister makes $7,000 salary a year. In addition to this he is furnished a house which is worth on the market $2,000 per year. To obtain $2,000 additional real income, an ordinary citizen taxable in the lowest brackets would have to earn $2,500. This raises the minister's salary to approximately $9,500.

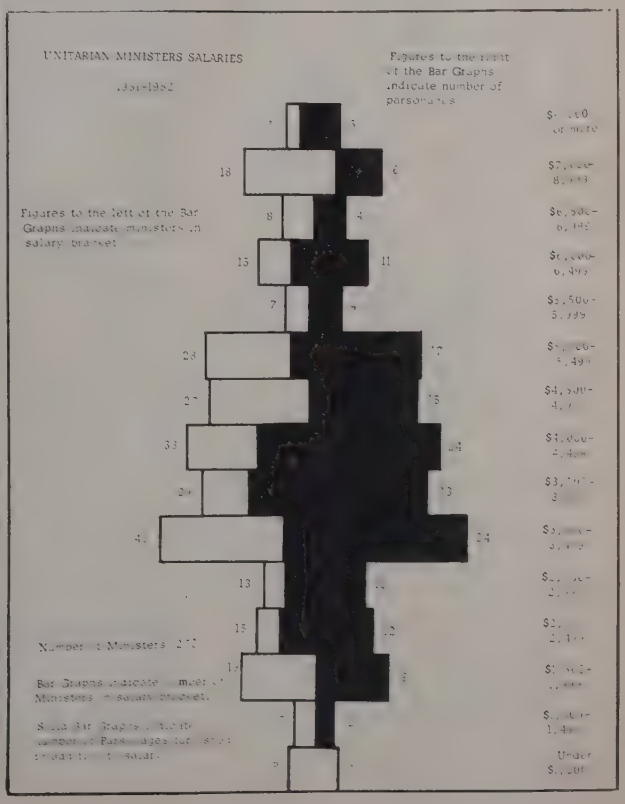
A minister usually has a few extra sources of income. He may do some public speaking, which pays modestly. He has a few wedding gratuities and other extras. Thus, the income of the man listed at $7,000 plus parsonage on our chart is probably close to $10,000.

Does all of this mean that we have reached an idyllic economic state in our ministry? Not at all. In fact, a warning should be given to all church boards. In some areas of our economic life, an expense account is more valuable than salary. This is not true in the ministry.

The minister has high expenses for his profession for which he usually is not adequately compensated. Many a minister in our higher brackets also lives in an area where the public schools are inadequate for his children. Therefore, he has the high expense of private schools. Even if the minister is granted a tuition half-scholarship,

(Continued on page 31)





The ministry

(Continued from page 24)

The UCLF was founded September 12, 1944, with 24 charter members. Over the years, more than 3,600 persons have been served by the church; many of them have gone on to join fellowships and churches.

Communication is by mail. Members receive semi-monthly copies of selected sermons, a UCLF news bulletin, the *Unitarian Register*, the *Unitarian Signal*, and *World Service*. Publications for children and youth include the *Junior Fellowship News*, *Uniteen News*, and *Junior Fellowship Youth Horizons*.

Rev. Paul F. Harris, Jr.

Members may also participate in a General Alliance branch, a Laymen's League chapter, and a home program for religious education.

The UCLF has been self-supporting except for its minister's salary, made possible by American Unitarian Association support.

FAVOR RED CHINA IN UN

Seating of the Peoples Republic of China in the United Nations and recognition of its government by the United States "at an early date" were urged by members of the Chicago Area Liberal Ministers Association in a recent communication to the president and congress of the United States.

The communication was timed for release on the 12th anniversary of the United Nations. It expressed "concern that the UN has not yet become representative of all major governments" and suggested that seating of the Peoples Republic of China would "create better political relationships" between the U. S. and many of the governments of Asia, help to foster better understanding between the American and Chinese people, and help make China more independent of Russian influence.

The communication specified that seating of the Communist Chinese government should be "without prejudice to the Nationalist Government of China retaining its seat in the UN General Assembly."

Urging U. S. recognition, the communication stated that "traditionally, recognition does not imply approval of a form of government."

"As a matter of fact," it continued, "we cannot approve the totalitarian character of the government of the Peoples Republic of China, but we feel that by bringing it into the community of nations, negotiations with it can be on a more realistic basis."

Dr. Preston Bradley is president of the association. In addition to his signature, the communication bore signatures of Rev. Paul H. Bicknell, Rev. Russell R. Bletzer, Rev. Edwin T. Buehrer, Rev. David Cole, Rev. John Crane, Jr., Rev. Albert F. Harkins, Rev. Paul Henniges, Rev. Randall S. Hilton, Rev. Homer A. Jack, Rev. Donald B. King, Rev. Charles H. Lyttle, Rev. John S. MacPhee, Rev. Stanley Manning, Rev. John H. Morgan, Rev. John Parkhurst, Rev. Leslie T. Pennington, Rev. Curtis Reese, Rev. Robert M. Rice, Rev. Ellsworth Smith, Rev. Donald A. Thompson, and Rev. Carl E. Wennerstrom.

DR. MEAD INAUGURATED

Meadville Theological School is fulfilling its destiny through its membership in the federated theological faculty of the University of Chicago, Prof. Sidney E. Mead said in his inaugural address following his recent installation as the eighth president of the school.

"Granted its character, Meadville was destined to claim a university theological faculty for its own, and to enter into genuine interdenominational coöperation in theological education," Dr. Mead said in his address, "Retrospect and Destiny."

"These things Meadville did when it entered, with the Divinity School of the University of Chicago, the Chicago Theological Seminary, and the Disciples Divinity House, into the federation 14 years ago."

About 80 theological schools, religious organizations, colleges, and universities were represented at the ceremony. Denison B. Hull, chairman of the school's board of trustees, conducted the formal act of inauguration which made Dr. Mead president of the 113-year-old Unitarian theological school.

An inauguration dinner at the Quadrangle Club at the university followed the ceremony. Guests were members of the federated theological faculty, Meadville's board of trustees, delegates, students, and visiting ministers.

Dr. Wallace W. Robbins, who resigned as president of Meadville last year to become pastor of the First Unitarian Church of Worcester, Mass., offered the prayer of inauguration.

"A school, as every other enduring institution, is a historical entity transcending human individuals in time and scope," Dr. Mead said in his address.

"As such, it develops a definable, stable, and relatively permanent character or personality which may be more important in influencing the character of its graduates than the relatively transient professors, students, administrators, curriculum programs, and buildings.

"The character of a school is determined by the ideas and hope in the minds and hearts of its founders and their successors.

"The ideas are about the nature of education in general, the nature of the work the students who pass through the school are expected to engage in, and the nature of the program most likely to accomplish the ideal ends. These ideas define what those responsible for the school really want; that is, their conception of the purpose of their enterprise.

Dr. Sidney E. Mead

"The hope, which may be quite unreasonable in view of the actualities of human existence, is that the program designed will really accomplish the ideal purpose.

"The essential identity of the School consists in what Francis A. Christie, professor in Meadville from 1893 to 1925, called the 'invisible purposiveness.'

"The men and materials, and with them the program, are constantly changing, but the change itself is a perpetual incarnation in new forms and different places of the essential purpose."

HEADED THE RIGHT WAY

Rev. Thomas L. Smith, newly-arrived minister of the First Unitarian Church of Virginia, Minn., stopped to confirm from a middle-aged woman that he was bound for the church, and said, "I'm glad to know I'm headed in the right direction."

"You certainly are," the woman said. "If I were younger, that's the church to which I would belong."

Mr. Smith has added a name to his mailing list.

REV. BRUNER IN CAR CRASH

Rev. Edna P. Bruner, religious education field worker, and a companion, Mrs. Edgar C. Wilson, Wausau, Wis., suffered bruises but escaped serious injury shortly after noon October 19 when Miss Bruner's halted automobile was struck by a speeding car at the Indiana entrance to the Ohio turnpike. Miss Bruner's car was wrecked.

Miss Bruner, educational consultant for the Division of Education of the Council of Liberal Churches (Universalist-Unitarian), had halted to pay toll when a car which officers said was traveling nearly 60 miles an hour rammed her vehicle from the rear. Doors were pried open to extricate the women from the wreckage. The male driver of the other automobile was uninjured.

Mrs. Wilson, a member of the Universalist Church of America board of trustees

(Continued on page 28)

BEHIND THE NEWS

Two societies requiring no belief in Deity upheld in right to share religious tax exemptions

By FRANK B. FREDERICK

Frank B. Frederick is general counsel for the American Unitarian Association.

Unitarians will be particularly interested in two recent court decisions involving the right of certain religious organizations to enjoy exemption from taxation. The court in each of these cases decided whether an organization, the tenets of which did not include a belief in a Diety, could be called "religious" within the meaning of tax exemption laws.

In both cases, it was decided that a belief in a Diety or Supreme Being was not essential to the enjoyment of freedom from taxation under laws exempting religious organizations.

In *Washington Ethical Society* v. *District of Columbia,* decided October 17, 1957, by the United States Court of Appeals for the District of Columbia Circuit, the American Unitarian Association filed a brief, *amicus curiae,* urging that the Washington Ethical Society, an affiliate of The American Ethical Union, was a "church" or a "religious society," the property of which was "regularly used for religious worship" within the meaning of the statute[1] which exempts such organizations from certain taxes. A lower court, the Tax Court, had taken the position that a belief in and a teaching of the existence of a Divinity was essential to qualify under the statute. The Court of Appeals reversed the decision of the Tax Court and in a very brief opinion held that the Washington Ethical Society qualified as a religious organization. The Court pointed out that references to standard sources of definitions reveal that the term "religion" is not rigid; that while some definitions in such sources would include only the Christian religion, "also included in these definitions is the idea of 'devotion to some principle; strict fidelity or faithfulness; conscientiousness, pious affection or attachment.'" Moreover, the court said, "to construe exemptions so strictly that unorthodox or minority forms of worship would be denied the exemption benefits granted to those conforming to the majority belief might well raise constitutional issues."

In September 1957, a California court, the District Court of Appeal of the State of California in and for the First Appellate District, Division I, had come to a similar conclusion with respect to property taxes imposed by the County of Alameda and the City of Oakland upon the Fellowship of Humanity, an organization of humanists.

The Fellowship had claimed the benefit of Article XIII of the California constitution which provides that property "used solely and exclusively for religious worship" shall be free from taxation. Having exhausted administrative remedies, the Fellowship paid the taxes under protest and resorted to court action to recover the amounts paid. After a lower court decided the case in favor of the Fellowship, the city and county appealed in in vain to the District Court of Appeal.

In the words of that court, the fundamental question before it was, "is a belief in God or gods essential to 'religious worship' as those terms are used in the state constitution?" The court, in a lengthy and extremely interesting opinion, answered the question in the negative.

According to the court, the purpose of the Fellowship of Humanity is:

> ". . . to establish and maintain a free fellowship for the study of human relationships from the viewpoint of religion, education and sociology; establishment and the propagation and nurture of the ideals of brotherhood of man, and without any distinctive creed or religious formula; that a further purpose of plaintiff is to promulgate humanism by means of public meetings, lectures, programs, study classes, publishing and distributing literature and such other means as may be deemed practical for the dissemination of constructive and progressive thought."

The property owned by the Fellowship was said to be used for Sunday morning meetings which included periods of meditation, singing of songs from a book titled *Fellowship Songs for the New Era,* a reading from a newspaper or magazine or occasionally from the Bible, an address on a subject of interest to humanists, including matters of current political and economic interest, and a collection. There were no audible prayers or other expressions of adoration of a Supreme Being. Other activities conducted on the premises of the Fellowship included various social gatherings, dances, lectures, and meetings of discussion groups devoted to politics, economics, and other matters of interest to humanists.

In the absence of detailed specific findings, the District Court of Appeal assumed for the purpose of the case that the Fellowship adhered to the beliefs of humanists and that a Divine or Superhuman Being has no place in their beliefs.

The court acknowledged that it could be reasonably argued that the words "religious worship," in a strict sense and indeed in a commonly accepted sense, suggest the concept of a Supreme Being — a Governor of the Universe. A number of decided cases were said to have interpreted the terms "religion," "religious," and "worship" as including the recognition of a Deity. Among these is *Davis* v. *Beason,* 133 U. S. 333, in which the Supreme Court of the United States stated:

> "the term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose of reverence for his being and character, and of obedience to his will."

In the *Davis* case, it was decided that the freedom of religion guaranteed by the United States Constitution did not protect the advocacy of polygamy by members of the Mormon Church. In *Berman* v. *United States,* 156 Fed. 2nd, 377, it was decided that a humanist did not qualify for exemption from the draft as a "conscientious objector" by "reason of religious training and belief" within the meaning of these words in the Selective Service Act of 1940.[2]

The court, however, reviewed many other sources of authority, including dictionary definitions and scholarly treatises, as well as decided cases of State and Federal Courts. This review revealed the existence of an uncertain, if not contradictory, situation in each category. Dictionaries abound with definitions giving support to each side of the argument. Scholars disagree. Judges have reached conflicting results, even when faced with the same problem. For example, in *United States* v. *Kauten,* 133 Fed. 2nd. 703, the well-known Second Circuit accepted a more liberal construction of the draft act provisions than that accepted by the majority in the *Berman* case — a construction which did not require a belief in a Deity. The *Berman* case itself was not without dissent. (See also *United States* v. *Downer,* 135 Fed. 2nd. 521, and *In re Walker, Illinois,* 66 N.E. 144.)

The court pointed out that there are many groups commonly accepted as religious which do not recognize the concept of a Deity, as, for example, Taoism, Buddhism, and Confucianism. Particular attention was paid to Unitarianism.

> "One of the most respected groups to recognize the humanists as a religious group are the Unitarians. Unitarianism is generally accepted by most authorities as one of the recognized religions. Yet under Unitarian doctrine there is a peaceful coexistence of theists and humanists. A substantial part of the membership and clergy of the Unitarian

(Continued on page 32)

[1] D.C. Code 47-801 (1951)

[2] Congress has since adopted this view. The 1948 Universal Military Training and Service Act expressly provided that religious training and belief: "means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code." ("50 U. S. C. A. App. Sec. 456 (j).)"

The ministry

(Continued from page 26)

and of the CLC curriculum committee, was hospitalized 24 hours.

The two women were en route to the Joint Biennial conference of the UCA and the American Unitarian Association at Atlantic City, N. J. Miss Bruner bought another car and they continued their journey, arriving October 22.

Miss Bruner was returning from a six-week field trip which had taken her as far west as Edmonton, Alta. She visited Unitarian and Universalist groups at Fargo, Bismarck, and Grand Forks, N. D.; Calgary and Edmonton, Alta.; Wynyard, Saskatoon, Regina, and Arborg, Sask.; Winnipeg, Man.; Mankato, Minneapolis, and St. Paul, Minn.; Neenah and Waukesha County, Wisconsin; Elgin, Ill., and Battle Creek, Mich.

COMMENT ON LITTLE ROCK

The segregation crisis in Little Rock has brought comment from Unitarian and Universalist pulpits throughout the nation.

The New York *Post* devoted a full page to the proposal of Rev. John Baker of Montgomery County, Md., for a scholarship fund for students at Little Rock High School. The fund, which also received notice in *Time* magazine, will aid both Negro and white pupils who conducted themselves in dignified fashion. Through the coöperation of a ministers' group in Little Rock, a committee will select the recipients.

Iowa Unitarians, at their 80th annual conference in October, voted to write letters to President Eisenhower and to the mayor and superintendent of schools in Little Rock, commending them for their "resolute determination" in enforcing the law "with even-handed justice for all." They voted also to write the president of the Little Rock chapter of the National Association for the Advancement of Colored People expressing "appreciation for the high quality of leadership manifested throughout the period of trial and change."

In the Universalist Church of Silver Spring, Md., Rev. David Hicks MacPherson scheduled a series of four sermons on the theme "The Challenge of an Integrated Society." Two guest speakers participated: Dr. William A. Banner of Howard University and Robert McLaughlin, president of the District of Columbia commissioners.

Under the headline "Unitarian Urges Ministers' Firm Stand on Integration," the Westport (Conn.) *Town Crier* reported Rev. Karl Chworowsky's plea for "new prophetic voices, not to incite violence and hatred, but to speak the word of eternal truth, of American democracy, of justice and brotherhood."

Pulpit opinion appeared unanimous in the view that the Supreme Court opinions on segregation must be accepted as law, and that state defiance of that law, as exemplified in Little Rock, could only be met by firm federal action. In Memphis, Tenn., Rev. Paul Carnes noted the dangerous political popularity of an extreme segregationist position. He described "the real subverters of the South" as those "who are able to convince the ignorant and superstitious that the South can successfully defy the Supreme Court."

Rev. James Brewer, in Norfolk, Va., suggested that delay in itself encouraged violence. "Patience is needed in handling perplexing problems, but patience should not be construed to mean indecision, inaction, or vacillation. . . . The longer the delay in preparing for desegregation, the greater will be the violence when it comes."

Many ministers turned from the crisis in Little Rock to look at their own communities. Noting with distress that no Negroes were living or attending school in Park Forest, Ill., Rev. John A. Crane told the fellowship there that "before very long we will find a way to break down the subtle barriers that still divide us. We must. We are a just people."

Rev. Robert L. Zoerheide in Syracuse, N.Y., described six steps by which the church could assume leadership in integration. Beginning with a study of the "nature of prejudice," these steps included identifying and dealing with prejudice in "our community, our organizations, our homes and in ourselves." He suggested that church members give "individual assistance to help make possible better housing opportunities for our Negro citizens." The final step would be "the building of an integrated church, a church of the open door."

OF THE MINISTERS

Plainfield, N. J., Nicholas C. Cardell, Jr., ordained and installed, October 20.

Concord, Mass., Arthur B. Jellis installed, October 20.

Northampton, Mass., Herbert Hitchen installed, October 31.

Fairfax County, Virginia, Edward L. Ericson installed, November 3.

Dunkirk, N. Y., George G. Brooks installed, November 17.

Belmont, Mass., Arthur H. Tripp installed, November 17.

Windsor, Vt., Richard G. Sechrist installed, December 1.

Paul N. Carnes, *Memphis, Tenn.,* called to the Unitarian-Universalist Church, *Buffalo, N. Y.*

Clayton B. Hale, Second Church, *Boston, Mass.,* called to *Belfast, Me.*

Carl R. Scovel called to *Sudbury, Mass.*

Herbert F. Vetter, Jr., *Franklin, N. H.,* called to *Springfield, Pa.*

J. Arnold Meardon, assistant minister, First Unitarian Church, *Providence, R.I.,* called to *Melrose, Mass.*

MARRIED: Rosemary Thompson, Pacific Coast Unitarian Council administrative assistant, and Rev. Howard G. Matson, former minister, Unitarian Community Church, Santa Monica, Cal., at Berkeley, Cal. Home: Berkeley.

THE BOOK AND THE WORD

A family of seven in the First Unitarian Church of Dayton, Ohio, found Unitarianism through an encyclopedia.

Mrs. Paul Schaaf, searching for information, came across the word *Unitarian,* read about it, agreed with what was written, and inquired about the Dayton church.

Mr. and Mrs. Schaaf are parents of five children.

THE LAITY

ALLIANCE STUDY LAUNCHED

Branches of the General Alliance of Unitarian and Other Liberal Christian Women have been asked to participate in a study of purposes and problems of the Alliance authorized by its board last February and to summarize their findings for consideration by a study committee.

Copies of the first study unit, dealing with purposes, went to the branches recently. Return of the summaries is asked not later than April 1, 1958. Succeeding units will deal with program, finances, and organization.

The study is being conducted under direction of Prof. Saul Bernstein of the School of Social Work, Boston University.

The study committee will formulate recommendations, based upon the branches' summaries, for action at annual meetings of the Alliance.

Questions in the first unit included:

1. In the Unitarian movement, is there a need for a separate women's organization? Should special purposes of the Alliance flow from the fact that it is a women's organization? If so, what?

2. Should the purposes of the Alliance be influenced by the fact that it is part of the Unitarian movement? If so, how?

3. Is there, or should there be, anything distinctive about the Alliance in relation to social problems? Should Alliance members be expected to have a special sense of responsibility about what is happening in our society? If so, should this be reflected in the purposes of the Alliance?

4. Should the purpose reflect the aspirations of the members in their personal relationships in the family, among friends and neighbors?

5. Should the satisfactions that members derive from a sense of belonging to a significant group be included in the purposes of the Alliance?

6. Should pleasing social activities and the opportunity to meet and form friendships with new people be a part of the Alliance's purposes?

7. Should the purposes of the branch Alliance reflect an interest in and a sense of responsibility toward the local church? If so, how?

8. Should the purposes of your branch Alliance be identical with those of the General Alliance? If so, why? If not, in what ways should they differ?

9. Should the purposes of the Alliance include responsibility for special relationships and coöperation with other organizations in the Unitarian denomination? If so, please designate which organization(s) and describe the nature of the desired coöperation.

10. Should coöperative efforts with non-Unitarian organizations be part of the purposes of the Alliance? If so, please indicate the kinds of organizations and the types of coöperation.

11. Should the purposes of the Alliance be those that can be realistically implemented or should they be selected without regard for what can actually be done to realize them? What can be done about the

(Continued on page 30)

A UNITARIAN IN WASHINGTON

Shadows of *Sputniks* darken hopes, aspirations for productive session as Congress meets

By MARY HILLYER BLANSHARD

As a new year breaks on Washington's Capitol Hill, congressmen and senators are returning for the second session of the 85th Congress. They return knowing how much was left undone when Congress adjourned last August.

With them come the hopes and aspirations of all Americans for a useful and productive session. With them also come the fears that the great shadows of the *Sputniks* may black out nearly all affirmative, social legislation.

What should Unitarians expect in this session of Congress?

First, there is the unfinished business of civil rights. The administration probably will reintroduce Section III of last session's bill, which was omitted by Congress after bitter debate. This is the important section that gives to all persons equal protection under the law regardless of race, color, religion, or national origin. It would give the attorney general the right to institute civil action or issue an injunction for relief from deprivations.

Second, there is the bill for federal aid for public school construction. Congressman Cleveland M. Bailey of West Virginia, chairman of the House Subcommittee on General Education who as a forthright advocate of federal aid brought the bill to near-victory last summer — it was defeated 208 to 203 — has indicated that he does not expect to put the bill on the floor this year. It will be pigeonholed.

Only tremendous pressure from the voters can bring it out of the pigeonhole. If the debt limit is to be raised for increased military expenditures, can it not also include school construction? Watch for a science scholarship bill; important as it may be, it should not be a substitute for school construction.

Third, Hungarian refugees in this country still have no status. It is ignoble to refuse this security to them — and no one expects them to be returned to Hungary. Many in Washington believe our entire immigration policy should be reëxamined, but no one believes the over-all quota of about 250,000 immigrants a year will be increased.

Fourth, a new look is needed at social security and minimum wage rates and coverage. Are these payments keeping pace with rising inflation? Rep. Aime J. Forand of Rhode Island has introduced a comprehensive bill, HR 9467, covering needed social security changes; no hearings have been scheduled. Three bills have been introduced to extend the minimum wage, from Senator Kennedy's bill which would include six million new workers, to Senator Morse's bill which would extend the coverage to nine million workers. Many of these workers earn less than a dollar an hour and have an annual income of less than $2,000 a year.

Mary Hillyer Blanshard is Washington representative of the Unitarian Fellowship for Social Justice and the wife of Paul Blanshard, author of Beacon Press bestsellers. Information about the UFSJ is available from its headquarters at Apt. 16, 133 North Dithridge Street, Pittsburgh 13, Pa.

New legislation will require new appropriations. Let's look at the budget that Unitarian Percival Brundage works at night and day.

The Congress has voted a budget for 1957-58 of $59.1 billion. The government expects to collect a total of $73.5 billion from taxes, customs, and other receipts. It is estimated that $72 billion will be spent; the surplus of $1.5 billion will go to reduce the public debt, or it might have before the *Sputniks*.

No longer is one startled at the division of the government dollar. A total of 67.3 per cent is ticketed for the military, plus 8 per cent for past wars, leaving only a slim slice of 24.7 per cent for all non-military expenditures.

Washington is a bit jittery

Washington today, from the White House to Capitol Hill, is a bit jittery, a bit frantic, and uncertain.

The politicians know there will be no tax cuts. They know that the drive is on for enormously increased expenditures for missiles, *Sputniks*, and satellites to go the Russians one better. They are wondering, as all Americans are wondering, how much must be sacrificed to the arms race. They are deeply concerned for they know how much is desperately needed on the home front, too. They are listening to America as 1958 begins.

It is less costly for writers, who have eschewed the political field to be lofty in their statements. But we believe it is wise for the political statesmen to ponder the thought of these thinkers who have made their own agonizing reappraisal.

We present Mr. Pearson, Mr. Lippman, and Mr. Mumford.

Lester B. Pearson of Canada, winner of the 1957 Nobel Peace Prize, is a man of great vision, broad international knowledge, and canny sagacity. He is a former foreign minister of Canada and the leader of the Liberal party. Soon after *Sputnik I*, and after Mr. Pearson had received the Nobel Prize, he made a major address at the University of Minnesota.

"Where do we go from here?" is the question Mr. Pearson posed for his audience. With wisdom and courage he answered: "The answer is devastatingly clear . . . if we don't go forward toward genuine peace and coöperation between all peoples; forward to the solution of basic international issues which will bring about a feeling of security in the world, one of two things will happen.

"1. Nuclear war with intercontinental rocket missiles against which no present defense would save us from total destruction; or

"2. Suspension between uneasy peace and global war in a state of tension and fear; with the two great agglomerations of world power, the United States and its allies, the Soviet Union and its satellites, glaring at each other with fear and hostility across a widening gulf of misunderstanding and resentment. . . . One alternative is only worse than the other."

Walter Lippman in analyzing our diplomatic policy for the containment of communism from Truman and Acheson to Eisenhower and Dulles writes: "We have been taught by the official propaganda to suspect any terms of settlement in Germany, in the Middle East, and in the Far East which are short of unconditional surrender. This is a great and, it might be, a fatal error. If we cannot correct it, if we cannot learn to live without illusions of grandeur in the real world where there is a rival as powerful as we are, we shall find — no matter what the Pentagon is now able to do — that our power and influence will continue to decline."

Lewis Mumford is an author of world renown and an expert on urban development. He is concerned also about the survival of mankind. In a moving testament he has set forth his fears, his hopes:

"But if America is now disheartened by Russia's success, it is because we chose, a dozen years ago, a goal and a method identical to that of Russia's leaders; it is that monstrous decision, and not our failure to achieve it, that should be the chief reason for our humiliation. Both governments sought to solve the problem of absolute power, presented by nuclear weapons, by concentrating their natural resources on instruments of genocide. That decision has already proved far more dangerous than the dangers it sought to avoid. . . ."

"Next to our government's clinging to a policy of protective extermination (alias massive retaliation) itself, the greatest obstacle to this reorientation lies in the state of moral paralysis that has afflicted our whole nation, as if the wholesale spread of tranquillizers and sleeping pills had affected our collective judgment. Deaf to the admonitory voices of an Albert Schweitzer, a Pope Pius, or an Omar Bradley, the muffled response of our leaders, up to now, gives the measure of their moral supineness, and their abject failure of even intellectual apprehension. . . .

"In terms of ultimate biological survival, the real interests of the Russian people and the American people are at one with those of mankind. What is more, this human claim transcends any national interest or any partisan ideological goal. In the swift recognition of this inescapable fact lies the only exit alive from the tomb we have been preparing for mankind."

The laity

(Continued from page 28)

danger of formulating impressive purposes which are stated on certain occasions but which have little to do with how we actually behave?

12. In view of your discussions in connection with the above and perhaps other questions, would you like to make some changes in your branch's existing statement of purposes? If so, what is the nature of the changes?

TWO RESIGN 'UNDER PRESSURE'

Two Baylor University professors at Waco, Texas, both active in formation of the Unitarian Fellowship of Waco, recently resigned from the Baptist-controlled institution charging they were "under pressure" for their religious beliefs.

One, Dr. Paul Willis, told a *Dallas News* reporter he was "disappointed and ashamed" of Baylor and that academic and religious freedom at the "world's largest" Baptist school "is simply and brutally a joke."

The other, Dr. Harry Hollien, said he would make no attempt to take his case to the accrediting agency which protects the rights of college professors because he didn't believe "that I can work in an atmosphere of this type."

Dr. Willis was teaching in the psychology department and Dr. Hollien in the speech department at Baylor. Their resignations were disclosed by the school newspaper.

Dr. W. B. White, Baylor president, was quoted as saying Dr. Hollien was in trouble because of inefficiency, rather than his Unitarian activities, and had asked for a "second chance" prior to the resignation. Dr. Willis' case admittedly was directly connected with his Unitarian convictions, the *Dallas News* reported, and Dr. White said Dr. Willis had told him only the previous week that he "was still a Baptist."

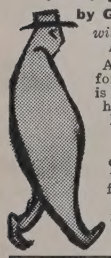
For Would-Be, Used-To-Be and Current Yankees

BOSTON WAYS

HIGH, BY, AND FOLK

by GEORGE F. WESTON JR.

with four score and seven Handsome Photographs



At once entertaining and informative, BOSTON WAYS is neither a guide book or a history . . . to read it is like taking a series of strolls with an amiable (and quickwitted) acquaintance. Emphasis is on the odd, the curious, the fantastic, and the amusing incidents and characters found in Boston's colorful past. Authentic and unforgettable Americana.

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COUNCIL OF LIBERAL CHURCHES MEETS: Newly-elected members of the Council of Liberal Churches pose for a photograph at their annual meeting. Seated (left to right) are Mrs. Benjamin B. Hersey, Mrs. Charles A. Hutchinson, Rev. William W. Lewis, Nathaniel M. Harris, and Dr. Ernest W. Kuebler, administrator. Standing are Dr. Richard N. Steiner, Dr. Frederick May Eliot, Mrs. Randall Hilton, Dr. Roland W. Burbank, Rev. Albert C. Niles, Rev. Raymond C. Hopkins, Alan F. Sawyer, and Dr. Clinton L. Scott.

CLC PLANS PAMPHLETS

A renewed interest in the fields of public information and publications was expressed at the November 12 annual meeting of the Council of Liberal Churches (Universalist-Unitarian) at 25 Beacon Street, Boston.

Dr. Ernest W. Kuebler, administrator, reported the council decided that, despite limited funds, pamphlets should be issued in the ensuing year focusing attention on "the many fruitful ways in which Universalists and Unitarians coöperate" and presenting more clearly "the widespread sympathies in both denominations for discovering how there can be a strong, single voice for the free churches and religious liberals."

The pamphlets would be published through the coöperation of the publications and public information committees of the council. Both committees met after the council sessions were concluded to make preparations for the project.

Both functions were allocated to the council when it originally was set up. Public information activity was abandoned after nearly a year because of lack of funds. The council decided then to concentrate for the immediate future on its religious education functions.

Arrangements for another forthcoming series of NBC "Faith in Action" broadcasts sponsored by the council were announced at the November meeting.

The council considered four recommendations affecting its activities which were made by the Commission on Planning and Review at the October General Conference of the American Unitarian Association in Atlantic City, N. J.

Rev. William W. Lewis was re-elected president of the council and Nathaniel L. Harris, Boston, treasurer. Mrs. Benjamin B. Hersey, Medford, Mass., was elected clerk. Dr. Roland W. Burbank, Canaan, N. H., was elected and Rev. Raymond C. Hopkins, Brockton, Mass., and Alan F. Sawyer, Saugus, Mass., were re-elected members of the council's board of administrators.

The following committees were appointed:

Education: Dr. Merrill E. Bush, Philadelphia, Pa., chairman; Prof. Kingsbury Badger, South Weymouth, Mass.; Mrs. Hersey; Mrs. Randall Hilton, Chicago, Ill.; Mrs. Charles A. Hutchinson, Chevy Chase, Md.; Rev. Carleton M. Fisher, Wausau, Wis.; Dr. Nils Y. Wessell, Medford Mass., and Mrs. Edgar C. Wilson, Wausau, Wis.

Publications: Mr. Hopkins, chairman; Dr. Clinton L. Scott, Tarpon Springs, Fla., and Dr. Richard M. Steiner, Portland, Ore.

Public Information: Mr. Sawyer, chairman; Dr. Burbank, and Rev. Albert C. Niles, Canton, N. Y.

PEARSON TOURS WEST

H. Talbot Pearson, executive director of the Unitarian Laymen's League, returned in late November from a western tour in which he addressed league chapters and all-church groups, occupied several pulpits, and conferred with committees on Unitarian advertising.

Mr. Pearson's itinerary included visits to Berkeley, Palo Alto, Oakland, Marin County, Sacramento, Stockton, Fresno, Santa Barbara, Los Angeles, Santa Monica, and San Diego, Cal.

Other events were scheduled at Denver, Colo.; Salt Lake City, Utah; Spokane, Seattle, and Tacoma, Wash.; Portland, Ore.; Phoenix and Tucson, Ariz.; El Paso, Texas; Wichita, Kan.; Kansas City, Mo., and Lincoln and Omaha, Neb.

In Berkeley, Mr. Pearson was a luncheon guest at the Starr King School for the Ministry.

COUNCIL MOVES OFFICES

Offices of the Southern New England Unitarian Council have been moved to 9 Park Street, Boston.

The council's offices had been in the American Unitarian Association building at 25 Beacon Street, Boston, more than 14 years, since the council's formation.

Rev. Harold K. Shelley, formerly of Melrose, Mass., recently became regional director for the council's area in Massachusetts, Rhode Island, and Connecticut.

ARTICLE FEATURES UNITARIAN

A Rutherford, N. J., physician and ranking American poet — and a member of the Unitarian Society of Rutherford — was the subject of a recent picture article in *Coronet* magazine.

The subject was Dr. William Carlos Williams. The article reproduced four of his poems and was copiously illustrated, showing Dr. Williams with a book of poems, inspecting a premature baby at a hospital, in his son's medical office, with his wife, kissing his granddaughter, at his typewriter, and as guest of honor at a Brandeis University creative arts festival at which he received an award for his poetry.

The *Coronet* article credited Dr. Williams with having delivered mothers of about 3,000 babies, treating 200,000 patients, and with writing an autobiography, hundreds of short stories, and more than 2,000 poems.

"The years have tired William Carlos Williams," the article stated, "and his tremendous pace has been slowed down by a stroke. But he remains the same sensitive realist who has always sought to embrace, as doctor and as writer, 'the whole knowable world about me.'

UNITARIAN AIDS IN DISCOVERY

Announcement recently of "conclusive proof" that there is a reservoir of stored solar energy at much higher altitudes than previously believed possible focused attention on the work of a Framingham, Mass., Unitarian.

The announcement was made by the Air Force Cambridge Research Center. Dr. Edward R. Manring, 32, Framingham, is one of two scientists who supervised the tests which led to the center's conclusion.

Dr. Manring is a member of the music and worship committee of the Unitarian Church of Natick, Mass.

SPUTNIKED INTO THE NEWS

Russian launching of an earth satellite, Sputnik I, projected Dr. Walter Steiger, physicist at the University of Hawaii and member of the First Unitarian Church of Honolulu, into the news as operator of a satellite tracking station which had not been fully equipped.

Dr. Steiger has been in the news frequently as scientist in charge of a number of International Geophysical Year projects.

HONORS TO UNITARIANS

• Dr. Charles F. Poole, professor of agriculture at the University of Hawaii, has been awarded the 1957 Charles G. Woodbury International Award in Raw Products by the American Society for Horticultural Science for development of a new species of tomato.

• Mrs. Norman M. Griswold, organist of the First Unitarian Church of Cleveland, Ohio, is dean of the Cleveland chapter, American Guild of Organists, for 1957-58.

• Dr. Harold St. John, Wilder professor of botany at the University of Hawaii, has been awarded a traveling fellowship which will enable research in New Guinea and northern Australia. He is a son of Dr. Charles E. St. John, Unitarian minister who died in 1916 while serving in Philadelphia, Pa.

Ministers' salaries rise

(*Continued from page 25*)

other incidental expenses are great. Many of our parsonages require extensive household help for the minister's wife.

The most serious situation is that of many of our more capable ministers who have been in their churches for years. These churches scarcely have realized what has happened to ministerial salaries; and most ministers are not in a "ministerial market," ready to move in order to raise their salaries a few hundred dollars a year.

Complacently the church has been paying its beloved minister the same salary that he has had for many years, or a slightly increased figure. Although the church may have raised hundreds of thousands of dollars for a new church or a church school building program, as many of our churches have, it still pays its minister an inadequate salary, expecting him to be able to pay his bills with the joy he receives from a new church building!

Only when the minister leaves, does his church realize how woefully inadequate the salary has been, and how much more it must pay to a younger, less experienced man in order to attract him.

Despite this optimistic and praiseworthy advance which the yearbook reports, the ministry is and must remain a profession which attracts men not because of the possible income (for even our highest incomes are not comparable to what can be earned in many other lines of work) but because of a devotion to the principles for which free religion stands. Having reached the salary plane that we have, it is now imperative that we maintain the gains and not lag so far as we have previously. It also is imperative that glaring inequalities be removed in our churches where thinking about salary has not been realistic.

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Behind the news

(Continued from page 27)

Church are humanists. In the 'Pocket Guide to Unitarianism,' edited by Harry B. Scholefield, appears the following (p. 4):

'Some Unitarians call themselves 'humanists' and others call themselves 'theists.' The difference between the two groups is not so much a matter for controversy as for mutual understanding and appreciation. The humanist is content, before this life's unanswerable questions, to leave them unanswered. He sees enough in the human scene to demand all his energies of mind and spirit. The fundamental questions seem real enough, but speculation upon them seems hopeless, and all answers proposed must rest upon what William James called 'overbeliefs.' The humanist says in effect, 'One world at a time. I am interested in the world where I am now, in the moral purposes and meanings which the human mind has infused into it, and in the achievement of such ethical goals and ways of life as are possible.' A similar attitude was taken by Buddha . . .' "

The California court based its decision primarily upon considerations of the First Amendment to the United States Constitution which provides:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

This amendment is made applicable to states by the Fourteenth Amendment. It was obvious to the court that a tax exemption provision which discriminated between taxpayers on the basis of the content of religious *beliefs* would be unconstitutional. The state, said the court, having no power to determine the validity of such beliefs, must apply the purely objective test of "whether or not the belief occupies the same place in the lives of its holders that orthodox beliefs occupy in the lives of believing majorities." Thus, the court continued:

"under this test the belief or non-belief in a Supreme Being is a false factor." "Religion simply includes: (1) a belief, not necessarily referring to supernatural powers; (2) a cult, involving a gregarious association openly expressing the belief; (3) a system of moral practice directly resulting from an adherence to the belief; and (4) an organization within the cult designed to observe the tenets of belief. The content of the belief is of no moment. Assuming this definition of 'religion' is correct, then it necessarily follows that any lawful means of formally observing the tenets of the cult is 'worship,' within the meaning of the tax exemption provision."

The Court entered into an interesting discussion of the fundamental justification for these tax exemption provisions. Since our Constitution requires that church and state be separate, it is difficult, noted the court, to justify the state's granting of indirect aid to churches by way of tax exemptions. Justification for this subsidy, said the court, lies only in the cognizable activities of churches which are *not* religious, in the sense that they are not dependent upon dogma or doctrine — the activities of social welfare, charity, and education. These activities the state may foster.

Consequently, in interpreting the tax exemption provisions, the court felt that the legal definition of "religions" should not be geared to concepts of theism or atheism, but rather to the "non-religious" facets of conduct. The California court said:

"If the state cannot constitutionally subsidize religion under the First Amendment, then it cannot subsidize theism. If the state can constitutionally subsidize those functions of religious groups which are not related to 'religion' in its narrow sense, then it must subsidize those nontheistic groups which perform the same functions. The First Amendment precludes a classification based on them.

"The basic question then is not whether theism is necessarily the basic element of 'religion.' It can be assumed that the words 'religious worship' in the ordinary and commonly used sense require a belief in a Supreme Being. But the United States Constitution prohibits a subsidy to foster 'religious worship,' used in this sense. The real question is whether the activities of the Fellowship of Humanity which in the above sense are 'nonreligious,' and which include all of the Fellowship's activities, are analogous to the activities, serve the same place in the lives of its members, and occupy the same place in society as the activities of the theistic churches. In the present case, it is conceded that in all respects the Fellowship's activities are similar to those of the theistic groups, except for their belief or lack of belief in a Supreme Being. It therefore follows that the constitutional exemption is equally applicable to both groups. Respondent is therefore entitled to the exemption."

The court's sound analysis of this problem deserves applause. It is encouraging indeed to find in this controversial area a pronouncement that such beliefs, dogma, and doctrine are not proper subjects for judicial inquiry.

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